Miracles of Ar-Rahman (The Most Gracious GOD) in Describing The Creation of Man

By

DR./AHMAD NABIL LOTFY HASSAN

Consultant of Hepatogastroenterology & Endoscopy

Kasr Al-Ainy Faculty of Medicine - Cairo University

Endowment for ALMIGHTY GOD

Not for sale

This book is provided in digital form with the permission of the rightsholder as part of a Google project to make the world's books discoverable online.

The rightsholder has graciously given you the freedom to download all pages of this book. No additional commercial or other uses have been granted.

Please note that all copyrights remain reserved.

About Google Books

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Books helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at http://books.google.com/

About This Book

- This book reviews different forms of human creation mentioned in the Holy Qur'an.
- It is divided into 4 main chapters:

- Chapter I describes the creation of a human being without male and female (Adam), and the creation of a human being from male without female (Eve).
- Chapter II describes the creation of a human being from female without male (The Messiah Jesus son of Mary).
- Chapter III describes the usual, traditional embryonic events of all the human beings.
- Chapter IV emphasizes some of God's signs in man, e.g.: The finger prints, the forehead, and other verses announcing the miracles of God Almighty, with achieving great benefits from contemplating them.

- The subjects were intentionally approached balancing between reviewing scientific facts and linguistic religious interpretations, in an easy simple way, without excessive summarization or complex boring extravagance, supported by illustrations and photographs as much as possible, hoping that it will benefit both professional and public readers alike.

Dr./ Ahmad Nabil Lotfy Hassan

- **Date and place of birth:** 14/02/1970 Cairo - Egypt.
- **Specialty:** Diseases, endoscopy, and ultrasound (diagnostic & interventional) of the digestive system and the liver.
- **Position:** Consultant and Assist. Professor at Faculty of Medicine, Kasr Al-Aini - Cairo University (currently residing in Kuwait).
- **Qualifications (Kasr Al-Aini - Cairo University):** M.B.B.Ch (excellent grade with honors) (1993), M.Sc. (1997) and M.D. (2003) in Tropical Medicine and Hygiene. M.D. thesis in collaboration with the Department of Gastroenterology and Hepatology, Faculty of Medicine - Hannover University (M.H.H.), Germany.
- **Published books:**
  - Atlas of Gastrointestinal Endoscopy and Ultrasound in The Tropics (2005) (Contributor).
  - Supplication by the Holy Qur'an and the purified Sunnah of the Prophet (PBUH) (2009) & (2022).
  - Miracles of Ar-Rahman in Describing the Creation of Man (the Arabic edition) (2022).
  - Numerous medical researches published and presented locally and internationally.
- **Membership and affiliation with scientific societies:**
  - The Egyptian Medical Syndicate (Dar Al-Hikma) and Kuwait Medical Association (KMA).
  - The International Association (IASL) and the African Association (AFASLD) for the Study of Liver Diseases.
  - The Egyptian Society for the Study of the Digestive System, Liver and Endoscopy (ESEHG).
  - Egyptian Society of Tropical Diseases, Parasitology and Infectious Diseases (ESTIP).
- **Public Activities:**
  - Publishing some articles and interviews in Kuwaiti newspapers.
  - Appearing alone or with the family in many television interviews on several Egyptian, Arab (MBC) and Kuwaiti space channels (Kuwaiti space channel 1, Kuwaiti space channel 3, Mubasher channel, Scoop channel, and Al Bawadi channel).

Miracles of Ar-Rahman (The Most Gracious GOD) in Describing The Creation of Man — Dr./Ahmad Nabil Lotfy Hassan

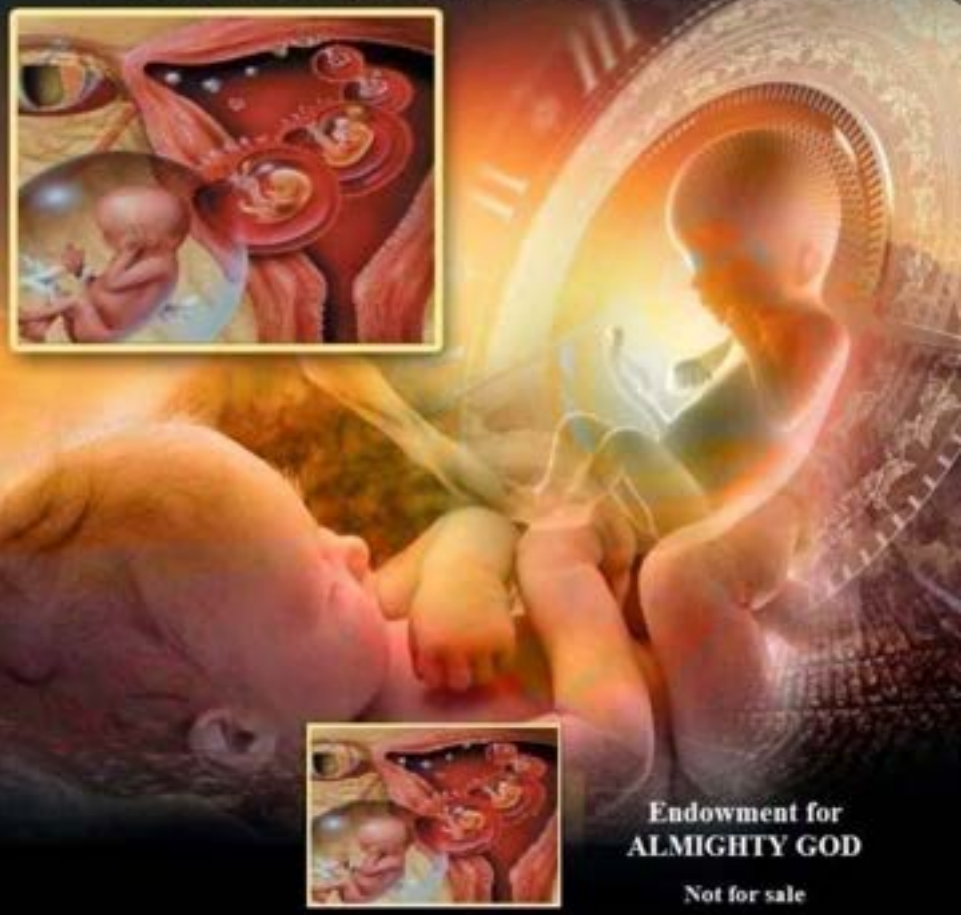
Miracles of Ar-Rahman (The Most Gracious GOD) in Describing The Creation of Man

By

DR./AHMAD NABIL LOTFY HASSAN

Consultant of Hepatogastroenterology & Endoscopy

Kasr Al-Ainy Faculty of Medicine - Cairo University



Endowment for ALMIGHTY GOD

Not for sale

Miracles of Ar-Rahman (The Most Gracious GOD) in Describing The Creation of Man

Copyrights are reserved for the author

1st edition
2023

Deposit number and **ISBN**:
978-9921-0-2622-1

Endowment for ALMIGHTY GOD
Not for sale

IN THE NAME OF ALLAH, THE MOST GRACIOUS, THE MOST MERCIFUL

﴿رَبَّنَا لَا تُؤَاخِذْنَا إِن نَّسِينَا أَوْ أَخْطَأْنَا ۚ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِن قَبْلِنَا ۚ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ۖ وَاعْفُ عَنَّا وَاغْفِرْ لَنَا وَارْحَمْنَا ۚ أَنتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ﴾ (البقرة:286).

" 286) Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a burden like that which You did lay on those before us; our Lord! Put not on us a burden greater than we have strength to bear. Pardon us and grant us Forgiveness. Have mercy on us. You are our Maula (Patron, Supporter and Protector, etc.) *and give us victory over the disbelieving people."* **(Ch.2 Al-Baqarah: verse 286).**

﴿وَمَن يَتَّقِ اللَّهَ يَجْعَل لَّهُ مَخْرَجًا ۝٢ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۚ وَمَن يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ۚ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ ۚ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا﴾ (الطلاق:2-3).

" 2) And whosoever fears Allah and keeps his duty to Him, He will make a way for him to get out (from every difficulty).

3) And He will provide him from (sources) *he never could imagine. And whosoever puts his trust in Allah, then He will suffice him. Verily, Allah will accomplish his purpose. Indeed Allah has set a measure for all things."* **(Ch.65 At-Talaq: verses 2-3).**

﴿قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ۝١٦٢ لَا شَرِيكَ لَهُ ۖ وَبِذَٰلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ﴾ (الأنعام:162-163).

" 162) Say (O Mohammad): *"Verily, my Salat* (prayer), *my sacrifice, my living, and my dying are for Allah, the Lord of the 'Alamin* (mankind, jinn and all that exists).

163) He has no partner. And of this I have been commanded, and I am the first of the Muslims." **(Ch.6 Al-An'am: verses 162-163).**

Miracles of Ar-Rahman (The Most Gracious GOD) in Describing The Creation of Man

By

DR./AHMAD NABIL LOTFY HASSAN

Consultant of Hepatogastroenterology & Endoscopy

Kasr Al-Ainy Faculty of Medicine - Cairo University

Dedication

To my beloved ***Mother***, who suffered during my pregnancy and almost died during my delivery, so **God** would grant me life.

And

To my beloved ***Father***, whose name precedes mine, who died during the preparation of the Arabic edition of this book.

I seek reward for them from their **Creator**, and ask **Him** of **His** vast bounty, to pardon and have mercy on them.

May **God** reunite me with them in the higher ranks of paradise, without reckoning or precedent punishment.

Amen

Table of Contents

Subject	Page number
Dedication	**7**
Table of Contents	**8**
Introduction to The English Edition	**9**
Chapter I: The First Humans- Adam & Eve	**15**
Chapter II: The Creation and Birth of The Messiah	**31**
Chapter III: The Stages of Embryonic Development & Childbirth	**43**
Chapter IV: Some Signs of Ar-Rahman (The Most Gracious GOD) in Man:	**113**
Weakness and hardship upon weakness and hardship	**115**
Go to your tilth, when or how you will, and send for your own selves beforehand	**118**
God's signs in the skin	**122**
Spring for a cool bath and drink	**126**
Yes. [We are] Able [even] to proportion his fingertips	**128**
Among His signs is your sleep by night and day	**130**
Verily, the recitation of the Qur'an in the early dawn is ever witnessed	**134**
You bring the living out of the dead, and You bring the dead out of the living	**136**
Till when he attains full strength and reaches (the age of) forty years	**138**
The Smell	**139**
As though he were climbing into the sky	**140**
The forelock, Center of Command	**145**
Taught him eloquence	**147**
There is no human being but has a protector over him (or her)	**149**
Nay! But on their hearts is the Ran which they used to earn	**150**
Say (O Mohammad) "Be you stones or iron"	**152**
Shocking by sound severity	**154**
Healing for what is in the chests (the hearts)	**155**
Like the standing of a person beaten by Shaitan (Satan) leading him to insanity	**167**
Conclusion	**177**
References	**179**

IN THE NAME OF ALLAH, THE MOST GRACIOUS, THE MOST MERCIFUL

Introduction to The English Edition

Praise be to ***Allah*** **(God)**, "The most glorified, the most high- *Subhanahu Wa Ta'Ala* (SWT)", we praise Him, seek His help, His forgiveness and His guidance. We seek refuge in Him from the evils of ourselves and the worst of our deeds. Whom God guides will not be misguided, and whom He misleads will not find a guiding guardian. I bear witness there is no God but ***Allah*** (SWT), alone, without a partner, and I bear witness that Mohammad, **p**eace **b**e **u**pon **h**im (PBUH), is His servant and His Messenger, may God's peace and blessings be upon him, all his family and companions.

This glorious Qur'an is a lasting verse and an eternal miracle, as it is the word of God Almighty, revealed to His Messenger Mohammad (PBUH), in the Arabic language, **more than 14 centuries ago**, to challenge and miraculously guide people. God protects it till the day of resurrection from any additions or human modifications. God is worshiped by reciting this Qur'an, memorizing it, and acting upon it.

﴿قَدْ جَآءَكُم مِّنَ ٱللَّهِ نُورٌ وَكِتَٰبٌ مُّبِينٌ ﴿١٥﴾ يَهْدِى بِهِ ٱللَّهُ مَنِ ٱتَّبَعَ رِضْوَٰنَهُۥ سُبُلَ ٱلسَّلَٰمِ وَيُخْرِجُهُم مِّنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ بِإِذْنِهِۦ وَيَهْدِيهِمْ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ﴾ (المائدة:15-16).

" 15) Indeed, there has come to you from Allah a light (Prophet Mohammad) ***and a plain Book*** (this Qur'an)***.***

16) Wherewith Allah guides all those who seek His Good Pleasure to ways of peace, and He brings them out of darkness by His Will unto light and guides them to the Straight Way (Islamic Monotheism)***."* (Ch.5 Al-Ma'idah: verses 15-16).**

﴿وَنَزَّلْنَا عَلَيْكَ ٱلْكِتَٰبَ تِبْيَٰنًا لِّكُلِّ شَىْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ﴾ (النحل:89).

" 89) And We have sent down to you the Book (the Qur'an) ***as an exposition of everything, guidance, a mercy, and glad tidings for those who have submitted themselves*** (to Allah as Muslims)***."* (Ch.16 An-Nahl: verse 89).**

The scholars were fascinated by the Qur'an in its research, study, clarification and explanation. It was a miraculous revelation with which God challenged all generations to come up with a similar one or even a *surah* (chapter) like it:

﴿ قُل لَّئِنِ ٱجْتَمَعَتِ ٱلْإِنسُ وَٱلْجِنُّ عَلَىٰٓ أَن يَأْتُوا۟ بِمِثْلِ هَٰذَا ٱلْقُرْءَانِ لَا يَأْتُونَ بِمِثْلِهِۦ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا ﴾ (الإسراء:88).

***" 88) Say: "If the mankind and the jinn were together to produce the like of this Qur'an, they could not produce the like thereof, even if they helped one another."* (Ch.17 Al-Isra': verse 88).**

The miracles of the Noble Qur'an are manifested in many matters such as: Its systems and rhetorics, its stories and news, its laws and rulings. Among its miracles is what it contains of information about the unseen that will occur and was not known at the time of the revelation. In addition to, what it mentioned as facts spreading throughout the vast universe, which were proved in our present era after the advancement of the means of science and its discoveries in the souls and horizons and their compatibility with the texts of the Qur'an and Sunnah [Prophet Mohammad's (PBUH) mannerisms].

Among the most dazzling miracles expressing the power of the Creator, the Almighty, and the truthfulness of His illiterate trustworthy Prophet Mohammad (PBUH), is what was mentioned in the Holy Qur'an more than 14 centuries ago in terms of an accurate, miraculous, detailed description of the process of creating man and the stages of his life, starting from dust, then on earth, and then returning to dust once more. Subtle details the Holy Qur'an spoke about in the ages of scientific darkness, which modern science with all its tools is still unraveling, and will continue to explore its depths until the Day of Judgment.

Some of the benefits of studying the Qur'anic embryology:

First: Increasing faith, as it increases with useful knowledge and good deeds, and decreases with ignorance and sins.

Second: It responds to God's command to think about the creation of ourselves. Let us contemplate His Almighty saying:

﴿ فَلْيَنظُرِ ٱلْإِنسَٰنُ مِمَّ خُلِقَ ﴾ (الطارق: 5).

" 5) So let man see from what he is created!" **(Ch.86 At-Tariq: verse 5).**

Third: This science proves the doctrine of resurrection and reckoning, because whoever started something is able to repeat it, the matter of fact it will be easier for him to repeat it, and everything for God is easy. Glory be to Him, says:

﴿وَهُوَ ٱلَّذِى يَبْدَؤُا۟ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥ وَهُوَ أَهْوَنُ عَلَيْهِ ۚ وَلَهُ ٱلْمَثَلُ ٱلْأَعْلَىٰ فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴾(الروم:27).

" 27) And it is He who begins creation; then He repeats it, and that is [even] ***easier for Him. To Him belongs the highest description*** [i.e., attribute] ***in the heavens and earth. And He is the All-Mighty, the All-Wise."*** **(Ch.30 Ar-Rum: verse 27).**

Fourth: Linking any correct, beneficial knowledge to the Qur'an and Sunnah [Prophet Mohammad's (PBUH) mannerisms] leads to many good deeds. The Muslim is religiously required to orbit them, extract their treasures, and connect his life with them.

Fifth: We are in the era of the spread of cosmic sciences and the decline of religious and linguistic sciences. We may not be able to debate non-Muslims with the linguistic miracles in the Holy Qur'an, or with the remarkable sensory miracles of the Messenger Mohammad (PBUH), but we can debate them with the language of science, so this will be an introduction for the faith of some of them. As for Muslims, their faith increases and is more established in their hearts.

Despite my personal interest in Qur'anic embryology since many years, I do not claim to be a pioneer in it. Many distinguished researchers and scholars preceded me, for example: **Dr. Mohammad Ali Al-Bar**, **Dr. Mohammad Fayyad**, **Dr. Abdel-Fattah Taira**, **Abdel-Majeed Al-Zindani**, **Abdel-Daem Al-Kahil**, **Dr. Ahmed Shawky Al-Fangary**, **Dr. Zaghloul Al-Najjar**, **Dr. Mostafa Abdel Moneim**, **Dr. Sherif Kaf El Ghazal**, **Dr. Ahmad Mustafa Metwally**, and others. In addition to some non-Arab Muslim and non-Muslim scholars such as: **Dr. Keith Moore**. I have greatly benefited from their works, and this modest work came as complementary to their efforts.

I intended my discussion of the subject should be modest between reviewing scientific facts and linguistic, religious interpretations in an easy, simple manner without a disruptive summary or complex, boring extravagance, supported by illustrations and pictures to make it as easy as possible, in order to achieve the benefit for specialized and non specialized readers alike.

This book reviews the different forms of human creation mentioned in the Holy Qur'an. It is divided into four main chapters: **The First Chapter** describes the creation of a human being without male and female (Adam), and the creation of a human being from male without female (Eve). **The Second Chapter** describes the creation of a human being from female without male (The Messiah Jesus son of Mary). **The Third Chapter** describes the usual, traditional embryonic event of all the human beings. Finally, **The Fourth Chapter** expresses some of God's signs in man, such as: the finger prints, the forehead, and other verses that announce the miracles of God Almighty, with achieving great benefits from contemplating them.

The Arabic edition of this book was issued on the early days of May 2022. Since then, I have decided to produce an English edition of it, to deliver its valuable knowledge to non Arabic speaking readers. Besides, using it as a base for future other non Arabic editions in different languages. I have to emphasize here that writing the Arabic edition was a great challenge for me, as being a physician myself, I have studied human embryology in English language, so expressing this science in clear simple Arabic language for non medical readers was a real challenge. However, writing the English edition has been much more challenging and a very laborious task from another prospective. The Holy Qur'an revelation was in the Arabic language, and will be preserved in its original Arabic language till the day of resurrection. God Almighty says:

﴿وَإِنَّهُۥ لَتَنزِيلُ رَبِّ ٱلْعَٰلَمِينَ ﴿١٩٢﴾ نَزَلَ بِهِ ٱلرُّوحُ ٱلْأَمِينُ ﴿١٩٣﴾ عَلَىٰ قَلْبِكَ لِتَكُونَ مِنَ ٱلْمُنذِرِينَ ﴿١٩٤﴾ بِلِسَانٍ عَرَبِيٍّ مُّبِينٍ﴾ (الشعراء:192-195).

" 192) And indeed, it [i.e., the Qur'an] *is the revelation of the Lord of the worlds.*

193) The Trustworthy Spirit [i.e., Gabriel] *has brought it down*

194) Upon your heart, [O Moḥammad] - *that you may be of the warners*

195) In a clear Arabic language." **(Ch.26 Ash-Shu'ara': verses 192-195).**

﴿ إِنَّآ أَنزَلۡنَٰهُ قُرۡءَٰنًا عَرَبِيّٗا لَّعَلَّكُمۡ تَعۡقِلُونَ ﴾ (يوسف:2).

" 2) Verily, We have sent it down as an Arabic Qur'an in order that you may understand." **(Ch.12 Yusuf: verse 2).**

﴿ إِنَّا نَحۡنُ نَزَّلۡنَا ٱلذِّكۡرَ وَإِنَّا لَهُۥ لَحَٰفِظُونَ ﴾ (الحجر:9).

" 9) Indeed, it is We who sent down the Dhikr (i.e. the Qur'an) ***and indeed, We will be its guardian*** (from corruption)***."*** **(Ch.15 Al-Hijr: verse 9).**

The Arabic language is a very expressive one; it is very rich in words, meanings and linguistics. All these criteria exclusively differentiate it from any other language. Besides, the Holy Qur'an is written in the supreme level of the Arabic language itself, so trying to deliver the Qur'anic information in another language rather than Arabic is extremely difficult, particularly if this information is a medical one.

﴿ لَوۡ أَنزَلۡنَا هَٰذَا ٱلۡقُرۡءَانَ عَلَىٰ جَبَلٖ لَّرَأَيۡتَهُۥ خَٰشِعٗا مُّتَصَدِّعٗا مِّنۡ خَشۡيَةِ ٱللَّهِۚ وَتِلۡكَ ٱلۡأَمۡثَٰلُ نَضۡرِبُهَا لِلنَّاسِ لَعَلَّهُمۡ يَتَفَكَّرُونَ ﴾ (الحشر:21).

" 21) If We had sent down this Qur'an upon a mountain, you would have seen it humbled and splitting from fear of Allah. And these examples We present to the people that perhaps they will give thought." **(Ch.59 Al-Hashr: verse 21).**

It worths mentioning here that all the available issues of the Holy Qur'an in many languages rather than Arabic, are translations of the meanings of the Arabic verses, because the main Qur'anic script should remain as was the original revelation to Prophet Mohammad (PBUH) in Arabic language, in order to preserve the original text from any human interference, resulting in corruption due to differences in interpretations, either intentionally or as a result of misunderstanding.

All this has hardened my work in the English edition concerning the Arabic Qur'anic verses and the translation of their meanings to English language. I have revised several English translations of the Qur'an, till I decided to depend only on few translations: **Hilali & Khan**, **Saheeh International**, **Abdullah Yusuf Ali** and **Rowwad center**. However, despite this, I sometimes found myself, in some occasions, obliged to interfere in those

translations to accurately deliver the required meaning based on my previous knowledge I gained either from my medical study or from my work in the Arabic edition of this book. Besides, I used transliteration in addition to translation in some occasions. Nevertheless, I insisted to add the original Arabic Qur'anic verses in all the places before the English translation of the meanings of the verses.

Despite the fact that I am not an English language native, as the Arabic language is my mother tongue, I decided to write the English edition of this book by myself instead of letting somebody else translate its Arabic edition, as it is not a mere linguistic translation, but it is an English book based mainly on the Arabic edition with some modifications to deliver the correct required knowledge to non Arabic readers whether Muslims or not.

I would like to acknowledge the voluntary effort done by an English language native friend (who insisted not to mention his name), in reviewing this book, and his precious remarks to make it familiar and easy to read for the natives of this language. He has all my gratitude and appreciation, may God reward him.

Finally, God knows I sought accuracy in this work as much as I could, but perfection belongs to God alone. I want nothing but reform as much as I can, and I delegate my matter to God, there is neither power nor strength except with Him, the Most High, the Great. I ask God to benefit us with what He taught us, teaches us what benefits us, grants us thanks for His grace, and forgives us.

Our last prayer is praise be to God, Lord of the worlds, and peace is upon the messengers. May God's blessings and peace be upon His Messenger Mohammad, his family and companions altogether..

Dr./ Ahmad Nabil Lotfy Hassan

April 2023- Ramadan 1444

:dr.ahmadnabil2022@yahoo.com

:@dr_ahmad.nabil

Chapter One: The First Humans–

Adam & Eve

﴿ يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُوا۟ رَبَّكُمُ ٱلَّذِى خَلَقَكُم مِّن نَّفْسٍ وَٰحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَآءً ۚ وَٱتَّقُوا۟ ٱللَّهَ ٱلَّذِى تَسَآءَلُونَ بِهِۦ وَٱلْأَرْحَامَ ۚ إِنَّ ٱللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴾ (النساء:1)

" 1) O mankind! Be dutiful to your Lord, Who created you from a single person (Adam)**, *and from him*** (Adam) ***He created his wife*** [*Hawwa* (Eve)]**, *and from them both He created many men and women; and fear Allah through Whom you demand*** (your mutual rights)**, *and*** (do not cut the relations of) ***the wombs*** (kinship)**. *Surely, Allah is Ever an All-Watcher over you."* (Ch.4 An-Nisa: verse 1).**

﴿وَإِذْ قَالَ رَبُّكَ لِلْمَلَٰٓئِكَةِ إِنِّي جَاعِلٌ فِي ٱلْأَرْضِ خَلِيفَةً قَالُوٓاْ أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ ٱلدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّيٓ أَعْلَمُ مَا لَا تَعْلَمُونَ ﴿٣٠﴾ وَعَلَّمَ ءَادَمَ ٱلْأَسْمَآءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى ٱلْمَلَٰٓئِكَةِ فَقَالَ أَنۢبِـُٔونِي بِأَسْمَآءِ هَٰٓؤُلَآءِ إِن كُنتُمْ صَٰدِقِينَ ﴿٣١﴾ قَالُواْ سُبْحَٰنَكَ لَا عِلْمَ لَنَآ إِلَّا مَا عَلَّمْتَنَآ إِنَّكَ أَنتَ ٱلْعَلِيمُ ٱلْحَكِيمُ ﴿٣٢﴾ قَالَ يَٰٓـَٔادَمُ أَنۢبِئْهُم بِأَسْمَآئِهِمْ فَلَمَّآ أَنۢبَأَهُم بِأَسْمَآئِهِمْ قَالَ أَلَمْ أَقُل لَّكُمْ إِنِّيٓ أَعْلَمُ غَيْبَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنتُمْ تَكْتُمُونَ ﴿٣٣﴾ وَإِذْ قُلْنَا لِلْمَلَٰٓئِكَةِ ٱسْجُدُواْ لِأَدَمَ فَسَجَدُوٓاْ إِلَّآ إِبْلِيسَ أَبَىٰ وَٱسْتَكْبَرَ وَكَانَ مِنَ ٱلْكَٰفِرِينَ ﴿٣٤﴾ وَقُلْنَا يَٰٓـَٔادَمُ ٱسْكُنْ أَنتَ وَزَوْجُكَ ٱلْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَٰذِهِ ٱلشَّجَرَةَ فَتَكُونَا مِنَ ٱلظَّٰلِمِينَ ﴿٣٥﴾ فَأَزَلَّهُمَا ٱلشَّيْطَٰنُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ وَقُلْنَا ٱهْبِطُواْ بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي ٱلْأَرْضِ مُسْتَقَرٌّ وَمَتَٰعٌ إِلَىٰ حِينٍ ﴿٣٦﴾ فَتَلَقَّىٰٓ ءَادَمُ مِن رَّبِّهِۦ كَلِمَٰتٍ فَتَابَ عَلَيْهِ إِنَّهُۥ هُوَ ٱلتَّوَّابُ ٱلرَّحِيمُ﴾ (البقرة:30-37).

" 30) And (remember) *when your Lord said to the angels: "Verily, I am going to place* (mankind) *generations after generations on earth." They said: "Will You place therein those who will make mischief therein and shed blood, - while we glorify You with praises and thanks and sanctify You." He* (Allah) *said: "I know that which you do not know.*

31) And He taught Adam all the names (of everything)*, then He showed them to the angels and said, "Tell Me the names of these if you are truthful."*

32) They (angels) *said: "Glory be to You, we have no knowledge except what you have taught us. Verily, it is You, the All-Knower, the All-Wise."*

33) He said: "O Adam! Inform them of their names," and when he had informed them of their names, He said: "Did I not tell you that I know the Ghaib (Unseen) *in the heavens and the earth, and I know what you reveal and what you have been concealing?".*

34) And (remember) ***when We said to the angels: "Prostrate yourselves before Adam.". And they prostrated except Iblis*** (Satan)***, he refused and was proud and was one of the disbelievers*** (disobedient to Allah)***.***

35) And We said: "O Adam! Dwell you and your wife in the Paradise and eat both of you freely with pleasure and delight, of things therein as wherever you will, but come not near this tree or you both will be of the Zalimun (wrong-doers)***."***

36) Then the Shaitan (Satan) ***made them slip therefrom*** (the Paradise)***, and got them out from that in which they were. We said: "Get you down, all, with enmity between yourselves. On earth will be a dwelling place for you and an enjoyment for a time."***

37) Then Adam received from his Lord Words. And his Lord pardoned him (accepted his repentance)***. Verily, He is the One Who forgives*** (accepts repentance)***, the Most Merciful."*** **(Ch.2 Al-Baqarah: verses 30-37).**

The Creation of Adam, the Father of Mankind

Adam, the father of humans, was created without a father or a mother, that is, without male or female. God Almighty created him in the best stature, breathed into him from his soul, taught him all the names and the explanations. So he had been created sane from the beginning, which contradicts the fabrications of many atheists who advocate random creation and human evolution from animals. God ordered the angels to prostrate to Adam in obedience to God's command, not as worship of Adam:

﴿ إِذْ قَالَ رَبُّكَ لِلْمَلَٰٓئِكَةِ إِنِّي خَٰلِقٌۢ بَشَرًا مِّن طِينٍ ﴿٧١﴾ فَإِذَا سَوَّيْتُهُۥ وَنَفَخْتُ فِيهِ مِن رُّوحِي فَقَعُوا۟ لَهُۥ سَٰجِدِينَ ﴿٧٢﴾ فَسَجَدَ ٱلْمَلَٰٓئِكَةُ كُلُّهُمْ أَجْمَعُونَ ﴿٧٣﴾ إِلَّآ إِبْلِيسَ ٱسْتَكْبَرَ وَكَانَ مِنَ ٱلْكَٰفِرِينَ ﴾

(ص: 71-74).

" 71) (Remember) ***when your Lord said to the angels: "Truly I am going to create man from clay."***

72) So when I have fashioned him and breathed into him (his) ***soul created by Me, then you fall down prostrate to him."***

73) So the angels prostrated themselves, all of them.

74) Except Iblis (Satan)***: he was proud and was one of the disbelievers."*** **(Ch.38 Sad: verses 71-74).**

﴿وَلَقَدْ كَرَّمْنَا بَنِيٓ ءَادَمَ وَحَمَلْنَٰهُمْ فِي ٱلْبَرِّ وَٱلْبَحْرِ وَرَزَقْنَٰهُم مِّنَ ٱلطَّيِّبَٰتِ وَفَضَّلْنَٰهُمْ عَلَىٰ كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا﴾ (الإسراء:70).

" 70) And indeed We have honoured the Children of Adam, and We have carried them on land and sea, and have provided them with At-Tayyibat (lawful good things)***, and have preferred them above many of those whom We have created with a marked preferment."*** **(Ch.17 Al-Isra': verse 70).**

﴿ٱلرَّحْمَٰنُ ۝١ عَلَّمَ ٱلْقُرْءَانَ ۝٢ خَلَقَ ٱلْإِنسَٰنَ ۝٣ عَلَّمَهُ ٱلْبَيَانَ﴾(الرحمن: 1-4).

" 1) The Most Gracious (Allah)***!.***

2) He has taught (you mankind) ***the Qur'an*** (by His Mercy)***.***

3) He created man.

4) He taught him eloquent speech." **(Ch.55 Ar-Rahman: verses 1-4).**

﴿لَقَدْ خَلَقْنَا ٱلْإِنسَٰنَ فِيٓ أَحْسَنِ تَقْوِيمٍ﴾ (التين: 4).

" 4) Verily, We created man in the best stature (mould)***."*** **(Ch.95 At-Teen: verse 4).**

It is clear from the previous verses that man is an honorable creature. God distinguished him with reason, the ability to learn, think, create, feel, and choose; and preferred him over many of his creatures.

The creation of Adam and his descendants after him was mentioned in many verses of the Holy Qur'an:

First: Adam's creation from Dust:

﴿ إِنَّ مَثَلَ عِيسَىٰ عِندَ ٱللَّهِ كَمَثَلِ ءَادَمَ ۖ خَلَقَهُۥ مِن تُرَابٍ ثُمَّ قَالَ لَهُۥ كُن فَيَكُونُ ﴾ (آل عمران:59).

" 59) Verily, the likeness of 'Isa (Jesus) *before Allah is the likeness of Adam. He created him from dust, then* (He) *said to him: "Be!" - and he was."* **(Ch.3 Al-Imran: verse 59).**

﴿ يَٰٓأَيُّهَا ٱلنَّاسُ إِن كُنتُمْ فِى رَيْبٍ مِّنَ ٱلْبَعْثِ فَإِنَّا خَلَقْنَٰكُم مِّن تُرَابٍ﴾ (الحج:5).

" 5) O mankind! If you are in doubt about the Resurrection, then verily We have created you (i.e. Adam) *from dust..."* **(Ch.22 Al-Hajj: verse 5).**

﴿ وَمِنْ ءَايَٰتِهِۦٓ أَنْ خَلَقَكُم مِّن تُرَابٍ ثُمَّ إِذَآ أَنتُم بَشَرٌ تَنتَشِرُونَ﴾ (الروم:20).

" 20) And among His Signs is this, that He created you (Adam) *from dust, and then* [*Hawwa'* (Eve) from Adam's rib, and then his offspring from the semen, and], - *behold you are human beings scattered!"* **(Ch.30 Ar-Rum: verse 20).**

﴿هُوَ ٱلَّذِى خَلَقَكُم مِّن تُرَابٍ﴾ (غافر:67).

" 67) It is He, Who has created you (Adam) *from dust..."* **(Ch.40 Ghafir: verse 67).**

﴿ وَٱللَّهُ خَلَقَكُم مِّن تُرَابٍ ﴾ (فاطر:11).

" 11) And Allah did create you (Adam) *from dust..."* **(Ch.35 Fatir: verse 11).**

Second: Adam's creation from Clay: By adding water to the soil, so it became clay.

﴿ ٱلَّذِىٓ أَحۡسَنَ كُلَّ شَىۡءٍ خَلَقَهُۥۖ وَبَدَأَ خَلۡقَ ٱلۡإِنسَٰنِ مِن طِينٍ ۝٧ ثُمَّ جَعَلَ نَسۡلَهُۥ مِن سُلَٰلَةٍ مِّن مَّآءٍ مَّهِينٍ ﴾ (السجدة: 7-8).

" 7) Who made everything He has created good and He began the creation of man from clay.

8) Then He made his offspring from Sulalah (extract) *of despised water* (male and female sexual discharge)*."* **(Ch.32 As-Sajdah: verses 7-8).**

﴿ هُوَ ٱلَّذِى خَلَقَكُم مِّن طِينٍ ثُمَّ قَضَىٰٓ أَجَلًاۖ وَأَجَلٌ مُّسَمًّى عِندَهُۥ ثُمَّ أَنتُمۡ تَمۡتَرُونَ ﴾ (الأنعام:2).

" 2) He it is Who has created you from clay, and then has decreed a (stated) *term* (for you to die)*. And there is with Him another determined term* (for you to be resurrected)*, yet you doubt* (in the Resurrection)*."* **(Ch.6 Al-An'am: verse 2).**

﴿ وَإِذۡ قُلۡنَا لِلۡمَلَٰٓئِكَةِ ٱسۡجُدُواْ لِأٓدَمَ فَسَجَدُوٓاْ إِلَّآ إِبۡلِيسَ قَالَ ءَأَسۡجُدُ لِمَنۡ خَلَقۡتَ طِينًا ﴾ (الإسراء:61).

" 61) And (remember) *when We said to the angels: "Prostrate yourselves unto Adam." They prostrated themselves except Iblis* (Satan)*. He said: "Shall I prostrate myself to one whom You created from clay?"* **(Ch.17 Al-Isra': verse 61).**

﴿ قَالَ أَنَا۠ خَيۡرٌ مِّنۡهُ خَلَقۡتَنِى مِن نَّارٍ وَخَلَقۡتَهُۥ مِن طِينٍ ﴾ (الأعراف:12).

" 12)...Iblis said: "I am better than him (Adam)*, You created me from fire, and him You created from clay."* **(Ch.7 Al-A'raf: verse 12).**

Third: Adam's creation from an Extract of Clay: By choosing what is appropriate from the extract of clay to create him.

﴿ وَلَقَدْ خَلَقْنَا ٱلْإِنسَٰنَ مِن سُلَٰلَةٍ مِّن طِينٍ﴾ (المؤمنون:12).

" 12) And indeed We created man (Adam) ***out of Sulalah*** (an extract) ***of clay*** (water and earth)***."*** **(Ch.23 Al-Mu'minun: verse 12).**

Fourth: Adam's creation from Sticky Clay: With the relative dryness of the clay, so that it becomes sticky.

﴿إِنَّا خَلَقْنَٰهُم مِّن طِينٍ لَّازِبٍ ﴾ (الصافات:11).

" 11) ... Verily, We created them of a sticky clay." **(Ch.37 As-Saffat: verse 11).**

Fifth: Adam's creation from Dried (sounding) Clay of Altered Mud: With the drying of the clay until it becomes black and putrid.

﴿ وَلَقَدْ خَلَقْنَا ٱلْإِنسَٰنَ مِن صَلْصَٰلٍ مِّنْ حَمَإٍ مَّسْنُونٍ ﴿٢٦﴾ وَٱلْجَآنَّ خَلَقْنَٰهُ مِن قَبْلُ مِن نَّارِ ٱلسَّمُومِ ﴿٢٧﴾ وَإِذْ قَالَ رَبُّكَ لِلْمَلَٰٓئِكَةِ إِنِّى خَٰلِقٌۢ بَشَرًا مِّن صَلْصَٰلٍ مِّنْ حَمَإٍ مَّسْنُونٍ ﴿٢٨﴾ فَإِذَا سَوَّيْتُهُۥ وَنَفَخْتُ فِيهِ مِن رُّوحِى فَقَعُوا۟ لَهُۥ سَٰجِدِينَ ﴿٢٩﴾ فَسَجَدَ ٱلْمَلَٰٓئِكَةُ كُلُّهُمْ أَجْمَعُونَ ﴿٣٠﴾ إِلَّآ إِبْلِيسَ أَبَىٰٓ أَن يَكُونَ مَعَ ٱلسَّٰجِدِينَ ﴿٣١﴾ قَالَ يَٰٓإِبْلِيسُ مَا لَكَ أَلَّا تَكُونَ مَعَ ٱلسَّٰجِدِينَ ﴿٣٢﴾ قَالَ لَمْ أَكُن لِّأَسْجُدَ لِبَشَرٍ خَلَقْتَهُۥ مِن صَلْصَٰلٍ مِّنْ حَمَإٍ مَّسْنُونٍ ﴾ (الحجر:26-33).

"26) And indeed, We created man from dried (sounding) *clay of altered mud.*

27) And the jinn, We created aforetime from the smokeless flame of fire.

28) And (remember) *when your Lord said to the angels: "I am going to create a man* (Adam) *from dried* (sounding) *clay of altered mud.*

29) "So, when I have fashioned him completely and breathed into him (Adam) *the soul which I created for him, then fall* (you) *down prostrating yourselves unto him."*

30) So the angels prostrated themselves, all of them together.

31) Except Iblis (Satan) *- he refused to be among the prostrators.*

32) (Allah) *said: "O Iblis* (Satan)*! What is your reason for not being among the prostrators?"*

33) [*Iblis* (Satan)] *said: "I am not the one to prostrate myself to a human being, whom You created from dried* (sounding) *clay of altered mud."* **(Ch.15 Al-Hijr: verses 26-33).**

Sixth: Adam's creation from Sounding Clay like Pottery: It is the stage of hardening of the clay in the form of pottery.

﴿ خَلَقَ ٱلْإِنسَٰنَ مِن صَلْصَٰلٍ كَٱلْفَخَّارِ ﴾ (الرحمن:14).

" 14) He created man (Adam) *from sounding clay like the clay of pottery."* **(Ch.55 Ar-Rahman: verse 14).**

Seventh: Adam's creation from The Earth:

﴿هُوَ أَعْلَمُ بِكُمْ إِذْ أَنشَأَكُم مِّنَ ٱلْأَرْضِ وَإِذْ أَنتُمْ أَجِنَّةٌ فِى بُطُونِ أُمَّهَٰتِكُمْ﴾ (النجم:32).

" 32) ... He knows you well when He created you from the earth (Adam)***,..."*** **(Ch.53 An-Najm: verse 32).**

God Almighty created man from the earth. With the exception of the soul and the secret of life, man's physical body is subject to God's laws in matter.

This human body consists mainly of water (54% to 70%), in addition to some protein (11% to 17%), fat (14% to 26%), a number of inorganic elements and compounds (5% to 6%), all of which are elements of the earth, even if its proportion differs from one person to another, and from the person to the soil. Man consists of: Carbon, oxygen, hydrogen, phosphorus, sulfur, nitrogen, calcium, potassium, sodium, chlorine, magnesium, iron, manganese, copper, iodine, fluorine, cobalt, zinc, silicon, aluminum, and selenium, all of which are elements of the earth.

It was reported that the Prophet Mohammad (PBUH) said: *"God created Adam from a fist that He grasped from all the earth. So the sons of Adam came according to the extent of the earth. From them came white, red, black and between that, the wicked and the good, the easy and the sad and between that."* Narrated by Ahmad (19085), Al-Tirmidhi (2955) and Abu Dawood (4693).

Abu Hurairah reported that the Prophet Mohammad (PBUH) said: *"God created Adam from dust, then made him clay, then left him until, when he was aged sludge, He* (God) *created him and formed him, then left him until when he was clay like pottery. So Satan used to pass by him and say: You have been created for a great cause."* Narrated by al-Tirmidhi (3368).

When a person dies, that divine secret, which is the soul, departs from him, and his body gradually decomposes to transform into its initial elements again, and turns into dust, which disappears into the dust of the earth, to return from where God created him in the beginning, waiting for the re-creation on the Day of Resurrection:

﴿مِنْهَا خَلَقْنَٰكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَىٰ﴾ (طه:55).

" 55) Thereof (the earth) ***We created you, and into it We shall return you, and from it We shall bring you out once again."*** **(Ch.20 Ta-ha: verse 55).**

Every mankind will be eaten by dirt after his death, with the exception of one bone that the Prophet Mohammad (PBUH) called ***"The Tailbone"*** and described it as a bone the size of a mustard seed, found at the end of the coccyx, that never wears out, man will be resurrected from it on the Day of Resurrection after special rain falls, so God will grow him from it as the watercress grows from its seed.

Abu Hurairah reported that the Prophet Mohammad (PBUH) said: *"There are forty between the two blasts… Then God sends down water from the sky, so they grow as plants grow. There is nothing in man that does not wear out except for one bone, which is the tailbone, and from it Creatures will be mounted on the Day of Resurrection."* Narrated by Al-Bukhari (4935) and Muslim (2955).

Abu Saeed Al-Khudri reported that the Prophet Mohammad (PBUH) said*: "Dirt eats everything from a person except his tailbone* (coccyx)*."* It was said: What is it, O Messenger of God? He said: *"It is like a grain of mustard seed from which the person arises."* Imam Ahmad included it in his Musnad (28/3).

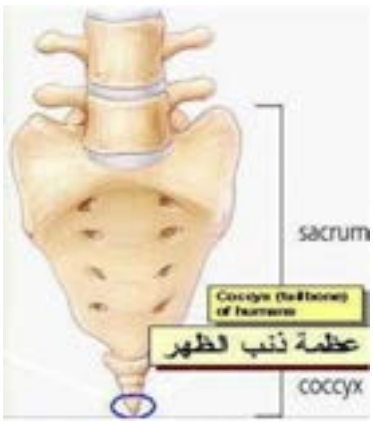
﴿وَٱللَّهُ أَنۢبَتَكُم مِّنَ ٱلۡأَرۡضِ نَبَاتٗا ١٧ ثُمَّ يُعِيدُكُمۡ فِيهَا وَيُخۡرِجُكُمۡ إِخۡرَاجٗا﴾ (نوح:17-18).

" *17) And Allah has brought you forth from the* (dust of) ***earth.***

18) Afterwards He will return you into it (the earth)***, and bring you forth*** (again on the Day of Resurrection)***."* (Ch.71 Nuh: verses 17-18).**

The Tailbone

A bone same size of a Mustard seed At the Coccyx end



Laboratory studies have supported the veracity of this honorable prophetic description that *the Tailbone* never wears out, as scientists tested this part of the human being and exposed it to the strongest factors such as: Radiation, crushing, pressure, heat, etc..., results expressed the stability of this *Tailbone* and the preservation of its being, whatever the circumstances are.

Recent scientific researches have shown that the primary genetic code or tape from which man was created had been deposited by God Almighty in this infinitesimal part at the bottom of the spine called *the Tailbone*. The part that the Prophet Mohammad (PBUH) spoke about more than 14 centuries ago, is very small, and the tape inside it can only be seen with advanced recently invented electronic microscopes.

If we contemplate the hadith in Prophet's Mohammad (PBUH) saying: "*from which the person arises.*" and in his saying: "*from it Creatures will be mounted on the Day of Resurrection.*" we will find the magnificence of the prophetic statement.

Without this first tape, which carries the program of creation and human development, man would not have arisen, as the processes through which man is created in his mother's womb and develops until he grows up, then dies, takes place according to information present in the tailbone that it transmits to every cell of the human being. If man dies, this small part remains preserved under the care of God Almighty, even if it is subjected to the most severe types of pressure and heat.

Eighth: Fashioning and Breathing of the Soul:

﴿ ثُمَّ سَوَّىٰهُ وَنَفَخَ فِيهِ مِن رُّوحِهِۦ وَجَعَلَ لَكُمُ ٱلسَّمْعَ وَٱلْأَبْصَٰرَ وَٱلْأَفْـِٔدَةَ ۚ قَلِيلًا مَّا تَشْكُرُونَ ﴾ **(السجدة:9).**

" 9) Then He fashioned him in due proportion, and breathed into him the soul (created by Allah for that person)***; and He gave you hearing*** (ears)***, sight*** (eyes) ***and hearts. Little is the thanks you give!"*** **(Ch.32 As-Sajdah: verse 9).**

﴿ فَإِذَا سَوَّيْتُهُۥ وَنَفَخْتُ فِيهِ مِن رُّوحِى فَقَعُوا۟ لَهُۥ سَٰجِدِينَ﴾ **(الحجر:29).**

" 29) "So, when I have fashioned him completely and breathed into him (Adam) ***the soul which I created for him, then fall*** (you) ***down prostrating yourselves unto him."*** **(Ch.15 Al-Hijr: verse 29).**

Attributing the soul to God Almighty is a kind of honoring Adam, because God is above all the attributes of his creatures, including division, attribution to a father, mother, or son. The soul that was breathed into Adam is of the same kind as what God has preserved in His knowledge, so the human mind, with its structure and the boundaries of knowledge God has given him, is incapable of comprehending its essence, due to the Almighty's saying:

﴿ وَيَسْـَٔلُونَكَ عَنِ ٱلرُّوحِ ۖ قُلِ ٱلرُّوحُ مِنْ أَمْرِ رَبِّى وَمَآ أُوتِيتُم مِّنَ ٱلْعِلْمِ إِلَّا قَلِيلًا﴾(الإسراء:85).

" 85) And they ask you (O Mohammad) ***concerning the Ruh*** (the Soul)***; Say: "The Ruh*** (the soul) ***is one of the things, the knowledge of which is only with my Lord. And of knowledge, you*** (mankind) ***have been given only a little."*** **(Ch.17 Al-Isra': verse 85).**

Ninth: The sons of Adam were in the loins of their father at the moment of his creation:

﴿وَإِذْ أَخَذَ رَبُّكَ مِنۢ بَنِىٓ ءَادَمَ مِن ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰٓ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ ۖ قَالُوا۟ بَلَىٰ شَهِدْنَآ ۛ أَن تَقُولُوا۟ يَوْمَ ٱلْقِيَـٰمَةِ إِنَّا كُنَّا عَنْ هَـٰذَا غَـٰفِلِينَ﴾ (الأعراف:172).

" 172) And (remember) ***when your Lord brought forth from the Children of Adam, from their loins, their seed*** (from Adam's loin his offspring) ***and made them testify as to themselves*** (saying)***: "Am I not your Lord?" They said: "Yes! We testify," lest you should say on the Day of Resurrection: "Verily, we have been unaware of this."*** **(Ch.7 Al-A'raf: verse 172).**

Ibn Abbas said: Your Lord wiped Adam's back, so every soul that was created came out until the Day of Resurrection, so He took their covenants and they testified against themselves: Am I not your Lord? They said: Yes.

There is another explanation for this text: This covenant God took on the offsprings of Adam is the covenant of instinct. Ibn Kathir said in the interpretation: What is meant by this witnessing is their instinct upon monotheism, that is why God Almighty said:

﴿وَإِذْ أَخَذَ رَبُّكَ مِنۢ بَنِىٓ ءَادَمَ مِن ظُهُورِهِمْ ذُرِّيَّتَهُمْ ﴾ (الأعراف:172).

" when your Lord brought forth from the Children of Adam, from their loins, their seed (from Adam's loin his offspring)***"*** **(Ch.7 Al-A'raf: verse 172)**.

﴿وَأَشْهَدَهُمْ عَلَىٰٓ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا۟ بَلَىٰ شَهِدْنَآ﴾ (الأعراف:172).

" and made them testify as to themselves (saying)***: "Am I not your Lord?" They said: "Yes! We testify,"*** **(Ch.7 Al-A'raf: verse 172)**.

It indicates the instinct they were created upon is the acknowledgment of monotheism. So the Almighty says:

﴿أَن تَقُولُوا۟ يَوْمَ ٱلْقِيَٰمَةِ إِنَّا كُنَّا عَنْ هَٰذَا غَٰفِلِينَ﴾ (الأعراف:172).

" lest you should say on the Day of Resurrection: "Verily, we have been unaware of this (monotheism)***."*** **(Ch.7 Al-A'raf: verse 172)**.

All of Adam's offsprings, from his first sons and daughters until the Day of Judgment, were in his loins at the moment of his creation. Centuries later, God guided humans to progenitors, which are cells of inheritance that preserve the human record and in which the characteristics of individuals lie while they are still cells in the loins. God Almighty says:

﴿وَإِذْ أَخَذَ رَبُّكَ مِنۢ بَنِىٓ ءَادَمَ مِن ظُهُورِهِمْ ذُرِّيَّتَهُمْ﴾ (الأعراف: 172).

" ..when your Lord brought forth from the Children of Adam, from their loins, their seed (from Adam's loin his offspring)***.."*** **(Ch.7 Al-A'raf: verse 172)**.

﴿فَلْيَنظُرِ ٱلْإِنسَٰنُ مِمَّ خُلِقَ ۝٥ خُلِقَ مِن مَّآءٍ دَافِقٍ ۝٦ يَخْرُجُ مِنۢ بَيْنِ ٱلصُّلْبِ وَٱلتَّرَآئِبِ﴾ (الطارق:5-7).

" 5) So let man see from what he is created!

6) He is created from a water gushing forth,

7) Proceeding from between the backbone and the ribs." **(Ch.86 At-Tariq: verses 5-7)**.

There is a great miracle in the previous verses as they imply to the intrauterine developmental fetal process known as: **Descending of the gonads**. It has been scientifically proven the gonads of both the male and the female first sprout in a specific location between the backbone ***(the backbone)*** and the ribs of the thoracic cage ***(the symmetricals*** *or* ***symmetrical ribs)*** of the human fetus, before these glands descend to their

designated positions in the body of the fetus, where these glands remain nourished by blood and nerves from the same places of their origin before their descent, as if all the reproductive cells that are created in those glands were originally created from the first sites of the emergence of these glands between ***the backbone*** and ***the ribs***.

The Creation of Eve, the Mother of Mankind

Eve, the mother of mankind, was created without a father or a mother, like Adam, but she was created from Adam himself. She is an example of God's miracle in creating humans from male (Adam) without female.

Al-Hafiz Ibn Kathir mentioned in his book **"Stories of the Prophets"** what was narrated by Ibn Abbas, Ibn Masoud, and some of the companions of the Prophet Mohammad (PBUH): "Adam was walking lonely in paradise, he had no wife in it to dwell to, so he fell asleep and woke up with a woman sitting by his head created by God from his rib, then he asked her: What are you? She said: A woman. He said: Why were you created? She said: To live with you. The angels said to him, looking at his knowledge: What is her name, O Adam? He said: *Hawwa'* (Eve), they said: Why was she *Hawwa'* (Eve)? He said because she was created from a living thing." (*Hawwa'* is derived from *Hayah*, meaning life in Arabic).

﴿يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُواْ رَبَّكُمُ ٱلَّذِى خَلَقَكُم مِّن نَّفْسٍ وَٰحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَآءً ۚ وَٱتَّقُواْ ٱللَّهَ ٱلَّذِى تَسَآءَلُونَ بِهِۦ وَٱلْأَرْحَامَ ۚ إِنَّ ٱللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا﴾ (النساء:1).

" 1) O mankind! Be dutiful to your Lord, Who created you from a single person (Adam)***, and from him*** (Adam) ***He created his wife*** [*Hawwa* (Eve)]***, and from them both He created many men and women; and fear Allah through Whom you demand*** (your mutual rights)***, and*** (do not cut the relations of) ***the wombs*** (kinship)***. Surely, Allah is Ever an All-Watcher over you."*** **(Ch.4 An-Nisa: verse 1).**

﴿هُوَ ٱلَّذِى خَلَقَكُم مِّن نَّفْسٍ وَٰحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا﴾ (الأعراف:189).

" 189) It is He Who has created you from a single person (Adam)***, and*** (then) ***He has created from him his wife*** [*Hawwa'* (Eve)]***, in order that he might enjoy the pleasure of living with her..."*** **(Ch.7 Al-A'raf: verse 189).**

﴿خَلَقَكُم مِّن نَّفْسٍ وَٰحِدَةٍ ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا﴾ (الزمر:6).

" 6) He created you (all) ***from a single person*** (Adam)***; then made from him his wife*** [*Hawwa'* (Eve)]***..."*** **(Ch.39 Az-Zumar: verse 6).**

Ibn Abbas said she was created from his left shorter rib while he was sleeping.

Abu Hurairah reported that the Prophet Mohammad (PBUH) said: *"Treat women kindly, they were created from a rib, and the crookest part of the rib is at the top, if you try to straighten it, you will break it, and if you leave it, it will remain crooked, so treat women kindly."* Narrated by Al-Bukhari (4889).

Glory be to Allah (SWT)**, the Most High, who made His command between *Kaf* and *Nun* (Be-- and It is)..**

﴿إِنَّمَآ أَمْرُهُۥٓ إِذَآ أَرَادَ شَيْـًٔا أَن يَقُولَ لَهُۥ كُن فَيَكُونُ﴾ (يس: 82).

" 82) Verily, His Command, when He intends a thing, is only that He says to it, "Be!" - and it is!" **(Ch.36 Ya-Sin: verse 82).**

He who did not create the jinn and mankind except to worship Him..

﴿وَمَا خَلَقْتُ ٱلْجِنَّ وَٱلْإِنسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾ مَآ أُرِيدُ مِنْهُم مِّن رِّزْقٍ وَمَآ أُرِيدُ أَن يُطْعِمُونِ ﴿٥٧﴾ إِنَّ ٱللَّهَ هُوَ ٱلرَّزَّاقُ ذُو ٱلْقُوَّةِ ٱلْمَتِينُ﴾ (الذاريات:56-58).

" 56) And I (Allah) ***created not the jinn and mankind except that they should worship Me*** (Alone)***.***

57) I seek not any provision from them (i.e. provision for themselves or for My creatures) ***nor do I ask that they should feed Me*** (i.e. feed themselves or My creatures)***.***

58) Verily, Allah is the All-Provider, Owner of Power, the Most Strong." **(Ch.51 Adh-Dhariyat: verse 56-58).**

Chapter Two: The Creation & Birth of The Messiah

﴿ إِنَّ مَثَلَ عِيسَىٰ عِندَ ٱللَّهِ كَمَثَلِ ءَادَمَ خَلَقَهُۥ مِن تُرَابٍ ثُمَّ قَالَ لَهُۥ كُن فَيَكُونُ ﴾

(آل عمران:59)

" 59) Verily, the likeness of 'Isa (Jesus) *before Allah is the likeness of Adam. He created him from dust, then* (He) *said to him: "Be!" - and he was."* **(Ch.3 Al-Imran: verse 59).**

'Isa (Jesus), peace be upon him, was one of the prophets of determination. The Lord Almighty singled him out to be born from a mother without a father. He is the only example we know among humans of creating a human being from female only (the Virgin Mary) without male. That is why he is called **Jesus Christ, son of Mary**.

The lady *Maryam* (Virgin Mary), the mother of Jesus, was distinguished by her righteousness, she used to worship in the sanctuary, God used to provide her with summer fruits in winter and winter fruits in summer:

﴿وَكَفَّلَهَا زَكَرِيَّا ۖ كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِندَهَا رِزْقًا ۖ قَالَ يَا مَرْيَمُ أَنَّىٰ لَكِ هَٰذَا ۖ قَالَتْ هُوَ مِنْ عِندِ اللَّهِ ۖ إِنَّ اللَّهَ يَرْزُقُ مَن يَشَاءُ بِغَيْرِ حِسَابٍ﴾ (آل عمران:37).

***" 37) .... Every time he** [Zakariya* (Zachariya)*] **entered Al-Mihrab** (the prayer chamber) **to** (visit) **her, he found her supplied with sustenance. He said: "O Maryam** (Mary)**! From where have you got this?" She said, "This is from Allah." Verily, Allah provides sustenance to whom He wills, without limit."* **(Ch.3 Al-Imran: verse 37).**

The angels announced to Virgin Mary that God had chosen her from among the rest of the women of her time to implement His miracle, by creating a human being from female only without male. She was promised he would be an honorable prophet and was commanded to multiply worship, prostrate and thank God's grace:

﴿وَإِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ وَاصْطَفَاكِ عَلَىٰ نِسَاءِ الْعَالَمِينَ ﴿٤٢﴾ يَا مَرْيَمُ اقْنُتِي لِرَبِّكِ وَاسْجُدِي وَارْكَعِي مَعَ الرَّاكِعِينَ﴾ (آل عمران:42-43).

" 42) And** (remember) **when the angels said: "O Maryam** (Mary)**! Verily, Allah has chosen you, purified you** (from polytheism and disbelief)**, and chosen you above the women of the 'Alamin** (mankind and jinn) (of her lifetime)**."

***43) O Mary! "Submit yourself with obedience to your Lord** (Allah, by worshipping none but Him Alone) **and prostrate yourself, and Irka'i** (bow down) **along with Ar-Raki'un** (those who bow down)**."* (Ch.3 Al-Imran: verses 42-43).**

﴿ إِذْ قَالَتِ ٱلْمَلَٰٓئِكَةُ يَٰمَرْيَمُ إِنَّ ٱللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِّنْهُ ٱسْمُهُ ٱلْمَسِيحُ عِيسَى ٱبْنُ مَرْيَمَ وَجِيهًا فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ وَمِنَ ٱلْمُقَرَّبِينَ ﴿٤٥﴾ وَيُكَلِّمُ ٱلنَّاسَ فِى ٱلْمَهْدِ وَكَهْلًا وَمِنَ ٱلصَّٰلِحِينَ ﴿٤٦﴾ قَالَتْ رَبِّ أَنَّىٰ يَكُونُ لِى وَلَدٌ وَلَمْ يَمْسَسْنِى بَشَرٌ قَالَ كَذَٰلِكِ ٱللَّهُ يَخْلُقُ مَا يَشَآءُ إِذَا قَضَىٰٓ أَمْرًا فَإِنَّمَا يَقُولُ لَهُۥ كُن فَيَكُونُ ﴾ (آل عمران:45-47).

" 45) (Remember) ***when the angels said: "O Maryam*** (Mary)***! Verily, Allah gives you the glad tidings of a Word*** ["Be!" - and he was! i.e. *'Isa* (Jesus) the son of *Maryam* (Mary)] ***from Him, his name will be the Messiah 'Isa*** (Jesus)***, the son of Maryam*** (Mary)***, held in honour in this world and in the Hereafter, and will be one of those who are near to Allah."***

46) "He will speak to the people in the cradle and in manhood, and he will be one of the righteous."

47) She said: "O my Lord! How shall I have a son when no man has touched me." He said: "So (it will be) ***for Allah creates what He wills. When He has decreed something, He says to it only: "Be!" - and it is."*** **(Ch.3 Al-Imran: verses 45-47).**

Virgin Mary was astonished by the presence of a child without a father, as she has no husband, so the angels told her that God is capable of everything, if He wants something, He only says to it, "Be," and it is. So she surrendered to God's command and knew this matter was a great ordeal for her because people do not know the truth and they will accuse her honour.

When she was alone in the east of *Al-Aqsa Mosque* (at Jerusalem), God sent her the trustworthy spirit Gabriel, impersonating a normal human being. When she saw him, she asked him if he was a pious man who feared God to accept her seeking refuge in God from him and turn away from her. He answered her he is not a human being, but he is an angel sent by God to give her a pure son, so she wondered how she could have a son while she does not have a husband and is not one of those who commit indecency! He answered her definitively this is the promise of God who is capable of everything, and it is easy on Him, so the creation of The Messiah without a father is an eternal proof of the power of the Creator, the Almighty.

﴿وَٱذۡكُرۡ فِي ٱلۡكِتَٰبِ مَرۡيَمَ إِذِ ٱنتَبَذَتۡ مِنۡ أَهۡلِهَا مَكَانٗا شَرۡقِيّٗا ١٦ فَٱتَّخَذَتۡ مِن دُونِهِمۡ حِجَابٗا فَأَرۡسَلۡنَآ إِلَيۡهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرٗا سَوِيّٗا ١٧ قَالَتۡ إِنِّيٓ أَعُوذُ بِٱلرَّحۡمَٰنِ مِنكَ إِن كُنتَ تَقِيّٗا ١٨ قَالَ إِنَّمَآ أَنَا۠ رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَٰمٗا زَكِيّٗا ١٩ قَالَتۡ أَنَّىٰ يَكُونُ لِي غُلَٰمٞ وَلَمۡ يَمۡسَسۡنِي بَشَرٞ وَلَمۡ أَكُ بَغِيّٗا ٢٠ قَالَ كَذَٰلِكِ قَالَ رَبُّكِ هُوَ عَلَيَّ هَيِّنٞ وَلِنَجۡعَلَهُۥٓ ءَايَةٗ لِّلنَّاسِ وَرَحۡمَةٗ مِّنَّا وَكَانَ أَمۡرٗا مَّقۡضِيّٗا﴾ (مريم:16-21).

*" **16) And mention in the Book*** (the Qur'an, O Mohammad the story of) ***Maryam*** (Mary)***, when she withdrew in seclusion from her family to a place facing east.***

17) She placed a screen (to screen herself) ***from them; then We sent to her Our Ruh*** [angel *Jibril* (Gabriel)]***, and he appeared before her in the form of a man in all respects.***

18) She said: "Verily! I seek refuge with the Most Gracious (Allah) ***from you, if you do fear Allah."***

19) (The angel) ***said: "I am only a messenger from your Lord,*** (to announce) ***to you the gift of a righteous son."***

20) She said: "How can I have a son, when no man has touched me, nor am I unchaste?"

21) He said: "So (it will be)***, your Lord said: 'That is easy for Me*** (Allah)***: And*** (We wish) ***to appoint him as a sign to mankind and a mercy from Us*** (Allah)***, and it is a matter*** (already) ***decreed,*** (by Allah)***.'"*** **(Ch.19 Maryam: verses 16-21).**

Gabriel, peace be upon him, blew into the sleeves of her garment, the blow went down to her womb, so she became immediately pregnant:

﴿وَٱلَّتِيٓ أَحۡصَنَتۡ فَرۡجَهَا فَنَفَخۡنَا فِيهَا مِن رُّوحِنَا وَجَعَلۡنَٰهَا وَٱبۡنَهَآ ءَايَةٗ لِّلۡعَٰلَمِينَ﴾ (الأنبياء: 91).

*" **91) And she who guarded her chastity*** [Virgin *Maryam* (Mary)]***: We breathed into*** (the sleeves of) ***her*** (shirt or garment) [through Our *Ruh* - *Jibril* (Gabriel)]***, and We made her and her son*** [*'Isa* (Jesus)] ***a sign for Al-'Alamin*** (the mankind and jinn)***."*** **(Ch.21 Al-Anbiya: verse 91).**

The Birth of Jesus Christ (peace be upon him)

When the manifestations of pregnancy appeared on her, she hid from people and isolated herself until labor pains drove her to stay by the trunk of a date-palm, she wished if she were dead as she felt what awaits her from her people on returning to them carrying her newborn, while she was known among them as the virgin and the descendant of the house of prophecy.

The newborn called from under her (in other interpretations the one who called her was the angel while he was receiving the newborn): Not to grieve, the Lord had placed an honorable newborn and a flowing water stream under her, so she could drink and be glad, and shake the trunk of the date-palm, so it will let fall fresh ripe-dates upon her, then carry her newborn and go to her people implying to them by the language of signs that she vowed fasting (silence) to the Most Gracious (God) so she won't talk.

Here she was asked, while being in labor, to shake the trunk of the date-palm so it would fall on her fresh recently harvested dates so she could eat and calm down. Although the Virgin Mary was accustomed to God sending her sustenance in the sanctuary without any effort, yet in the weakness of her labor she found herself, in order to obtain the dates, was assigned to perform this simple movement, which cannot drop the dates in normal circumstances. This is an indication a person has to do his effort as much as he can, even if it is few, and God will fulfill his needs.

Exactly like what God did before with the Prophet *Ibrahim* (Abraham), peace be upon him, after he completed the construction of *the Ka'aba* (at Makkah), when God commanded him to announce the call for the pilgrimage among people, and God will undertake, with His ability, delivering this call to all the people of the world.

Modern science has proven the existence of many benefits of fresh dates for the women in labor. It is rich in fibers which are natural laxative that help to complete childbirth. It also contains Glucose (more than 70%) that is easy to be absorbed and assimilated, to ensure the provision of the necessary energy during labor. In addition to minerals, specially Magnesium necessary for cell physiology, Potassium necessary for muscles, as well as Iron needed to repair anemia. Finally, dates contain an astringent substance called “Methergine” that helps stimulating the uterine muscle and increase its contractions during childbirth (this substance is similar to the “Oxytocin” hormone secreted by the pituitary gland)..

So glory be to God, The Almighty.

﴿فَحَمَلَتْهُ فَٱنتَبَذَتْ بِهِۦ مَكَانًا قَصِيًّا ﴿٢٢﴾ فَأَجَآءَهَا ٱلْمَخَاضُ إِلَىٰ جِذْعِ ٱلنَّخْلَةِ قَالَتْ يَٰلَيْتَنِى مِتُّ قَبْلَ هَٰذَا وَكُنتُ نَسْيًا مَّنسِيًّا ﴿٢٣﴾ فَنَادَىٰهَا مِن تَحْتِهَآ أَلَّا تَحْزَنِى قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا ﴿٢٤﴾ وَهُزِّىٓ إِلَيْكِ بِجِذْعِ ٱلنَّخْلَةِ تُسَٰقِطْ عَلَيْكِ رُطَبًا جَنِيًّا ﴿٢٥﴾ فَكُلِى وَٱشْرَبِى وَقَرِّى عَيْنًا فَإِمَّا تَرَيِنَّ مِنَ ٱلْبَشَرِ أَحَدًا فَقُولِىٓ إِنِّى نَذَرْتُ لِلرَّحْمَٰنِ صَوْمًا فَلَنْ أُكَلِّمَ ٱلْيَوْمَ إِنسِيًّا﴾ (مريم:22-26).

" 22) So she conceived him, and she withdrew with him to a far place (i.e. Bethlehem valley about 4-6 miles from Jerusalem)*.*

23) And the pains of childbirth drove her to the trunk of a date-palm. She said: "Would that I had died before this, and had been forgotten and out of sight!"

24) Then [the baby *'Isa* (Jesus) or *Jibril* (Gabriel)] *cried unto her from below her, saying: "Grieve not: your Lord has provided a water stream under you.*

25) "And shake the trunk of date-palm towards you, it will let fall fresh ripe-dates upon you."

26) "So eat and drink and be glad. And if you see any human being, say: 'Verily! I have vowed a fast unto the Most Gracious (Allah) *so I shall not speak to any human being this day.'"* **(Ch.19 Maryam: verses 22-26).**

She went with her son to her people, and what she expected had happened, as her people accused her. So she pointed to him:

﴿فَأَتَتْ بِهِۦ قَوْمَهَا تَحْمِلُهُۥ ۖ قَالُوا۟ يَٰمَرْيَمُ لَقَدْ جِئْتِ شَيْـًٔا فَرِيًّا ﴿٢٧﴾ يَٰٓأُخْتَ هَٰرُونَ مَا كَانَ أَبُوكِ ٱمْرَأَ سَوْءٍ وَمَا كَانَتْ أُمُّكِ بَغِيًّا ﴿٢٨﴾ فَأَشَارَتْ إِلَيْهِ ۖ قَالُوا۟ كَيْفَ نُكَلِّمُ مَن كَانَ فِى ٱلْمَهْدِ صَبِيًّا﴾ (مريم:27-29).

" 27) Then she brought him (the baby) *to her people, carrying him. They said: "O Mary! Indeed you have brought a thing Fariyy* (a mighty thing)*.*

28) "O sister (i.e. the like) *of Harun* (Aaron)*! Your father was not a man who used to commit adultery, nor your mother was an unchaste woman."*

29) Then she pointed to him. They said: "How can we talk to one who is a child in the cradle?" **(Ch.19 Maryam: verses 27-29).**

Miraculously, God with His power led Jesus, peace be upon him, to talk in his cradle. **His first words were admitting being a slave of God (not His son)**, because God Almighty is One, He did not give birth, He was not begotten, He did not have a companion, and He did not have a son:

﴿ قَالَ إِنِّي عَبْدُ اللَّهِ ءَاتَىٰنِيَ ٱلْكِتَٰبَ وَجَعَلَنِي نَبِيًّا ﴿٣٠﴾ وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنتُ وَأَوْصَٰنِي بِٱلصَّلَوٰةِ وَٱلزَّكَوٰةِ مَا دُمْتُ حَيًّا ﴿٣١﴾ وَبَرًّۢا بِوَٰلِدَتِي وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا ﴿٣٢﴾ وَٱلسَّلَٰمُ عَلَيَّ يَوْمَ وُلِدتُّ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا ﴾ (مريم:30-33).

" 30) "He [*'Isa* (Jesus)] ***said: "Verily I am a slave of Allah, He has given me the Scripture and made me a Prophet;"***

31) "And He has made me blessed wheresoever I be, and has enjoined on me Salat (prayer)***, and Zakat, as long as I live."***

32) "And dutiful to my mother, and made me not arrogant, unblest.

33) "And Salam (peace) ***be upon me the day I was born, and the day I die, and the day I shall be raised alive!"*** **(Ch.19 Maryam: verses 30-33).**

That is the reality of **the Messiah**, **Jesus son of Mary**, one of God's slaves, whom he and his mother will not refrain from worshiping God. The Creator made them one of His signs until the Day of Judgment.

﴿ذَٰلِكَ عِيسَى ٱبْنُ مَرْيَمَ ۚ قَوْلَ ٱلْحَقِّ ٱلَّذِي فِيهِ يَمْتَرُونَ ﴿٣٤﴾ مَا كَانَ لِلَّهِ أَن يَتَّخِذَ مِن وَلَدٍ ۖ سُبْحَٰنَهُۥٓ ۖ إِذَا قَضَىٰٓ أَمْرًا فَإِنَّمَا يَقُولُ لَهُۥ كُن فَيَكُونُ﴾ (مريم:34-35).

" 34) Such is 'Isa (Jesus)***, son of Maryam*** (Mary)***.*** (It is) ***a statement of truth, about which they doubt*** (or dispute)***.***

35) It befits not (the Majesty of) ***Allah that He should beget a son. Glorified*** (and Exalted) ***be He*** (above all that they associate with Him)***. When He decrees a thing, He only says to it: "Be!" - and it is."*** **(Ch.19 Maryam: verses 34-35).**

﴿ إِنَّ مَثَلَ عِيسَىٰ عِندَ ٱللَّهِ كَمَثَلِ ءَادَمَ ۖ خَلَقَهُۥ مِن تُرَابٍ ثُمَّ قَالَ لَهُۥ كُن فَيَكُونُ﴾(آل عمران:59).

" 59) Verily, the likeness of 'Isa (Jesus) ***before Allah is the likeness of Adam. He created him from dust, then*** (He) ***said to him: "Be!" - and he was."*** **(Ch.3 Al-Imran: verse 59).**

﴿لَقَدْ كَفَرَ ٱلَّذِينَ قَالُوٓاْ إِنَّ ٱللَّهَ هُوَ ٱلْمَسِيحُ ٱبْنُ مَرْيَمَ ۖ وَقَالَ ٱلْمَسِيحُ يَٰبَنِىٓ إِسْرَٰٓءِيلَ ٱعْبُدُواْ ٱللَّهَ رَبِّى وَرَبَّكُمْ ۖ إِنَّهُۥ مَن يُشْرِكْ بِٱللَّهِ فَقَدْ حَرَّمَ ٱللَّهُ عَلَيْهِ ٱلْجَنَّةَ وَمَأْوَىٰهُ ٱلنَّارُ ۖ وَمَا لِلظَّٰلِمِينَ مِنْ أَنصَارٍ ﴿٧٢﴾ لَّقَدْ كَفَرَ ٱلَّذِينَ قَالُوٓاْ إِنَّ ٱللَّهَ ثَالِثُ ثَلَٰثَةٍ ۘ وَمَا مِنْ إِلَٰهٍ إِلَّآ إِلَٰهٌ وَٰحِدٌ ۚ وَإِن لَّمْ يَنتَهُواْ عَمَّا يَقُولُونَ لَيَمَسَّنَّ ٱلَّذِينَ كَفَرُواْ مِنْهُمْ عَذَابٌ أَلِيمٌ ﴿٧٣﴾ أَفَلَا يَتُوبُونَ إِلَى ٱللَّهِ وَيَسْتَغْفِرُونَهُۥ ۚ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٧٤﴾ مَّا ٱلْمَسِيحُ ٱبْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ ٱلرُّسُلُ ۖ وَأُمُّهُۥ صِدِّيقَةٌ ۖ كَانَا يَأْكُلَانِ ٱلطَّعَامَ ۗ ٱنظُرْ كَيْفَ نُبَيِّنُ لَهُمُ ٱلْءَايَٰتِ ثُمَّ ٱنظُرْ أَنَّىٰ يُؤْفَكُونَ ﴿٧٥﴾ قُلْ أَتَعْبُدُونَ مِن دُونِ ٱللَّهِ مَا لَا يَمْلِكُ لَكُمْ ضَرًّا وَلَا نَفْعًا ۚ وَٱللَّهُ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ﴾ (المائدة: 72-76).

" 72) Surely, they have disbelieved who say: "Allah is the Messiah [*'Isa* (Jesus)]***, son of Maryam*** (Mary)***." But the Messiah*** [*'Isa* (Jesus)] ***said: "O Bani Israel*** (People of Israel-Israelis)***! Worship Allah, my Lord and your Lord." Verily, whosoever sets up partners*** (in worship) ***with Allah, then Allah has forbidden Paradise to him, and the Fire will be his abode. And for the Zalimun*** (polytheists and wrong-doers) ***there are no helpers.***

73) Surely, disbelievers are those who said: "Allah is the third of the three (in a Trinity)***." But there is no Ilah*** (god) (none who has the right to be worshipped) ***but One Ilah*** (God -*Allah*)***. And if they cease not from what they say, verily, a painful torment will befall on the disbelievers among them.***

74) Will they not turn with repentance to Allah and ask His Forgiveness? For Allah is Oft-Forgiving, Most Merciful.

75) The Messiah [*'Isa* (Jesus)]***, son of Maryam*** (Mary)***, was no more than a Messenger; many were the Messengers that passed away before him. His mother*** [*Maryam* (Mary)] ***was a Siddiqah*** [i.e. she believed in the Words of Allah and His Books***]. They both used to eat food*** (as any other human being, while Allah does not eat)***. Look how We make the Ayat*** (proofs, evidence, verses, signs, revelations, etc.) ***clear to them; yet look how they are deluded away*** (from the truth)***.***

76) Say (O Mohammad to mankind): "How do you worship besides Allah something which has no power either to harm or benefit you? But it is Allah Who is the All-Hearer, All-Knower." **(Ch.5 Al-Ma'idah: verses 72-76).**

﴿إِذْ قَالَ ٱللَّهُ يَٰعِيسَى ٱبْنَ مَرْيَمَ ٱذْكُرْ نِعْمَتِي عَلَيْكَ وَعَلَىٰ وَٰلِدَتِكَ إِذْ أَيَّدتُّكَ بِرُوحِ ٱلْقُدُسِ تُكَلِّمُ ٱلنَّاسَ فِي ٱلْمَهْدِ وَكَهْلًا وَإِذْ عَلَّمْتُكَ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ وَٱلتَّوْرَىٰةَ وَٱلْإِنجِيلَ وَإِذْ تَخْلُقُ مِنَ ٱلطِّينِ كَهَيْـَٔةِ ٱلطَّيْرِ بِإِذْنِي فَتَنفُخُ فِيهَا فَتَكُونُ طَيْرًۢا بِإِذْنِي وَتُبْرِئُ ٱلْأَكْمَهَ وَٱلْأَبْرَصَ بِإِذْنِي وَإِذْ تُخْرِجُ ٱلْمَوْتَىٰ بِإِذْنِي وَإِذْ كَفَفْتُ بَنِيٓ إِسْرَٰٓءِيلَ عَنكَ إِذْ جِئْتَهُم بِٱلْبَيِّنَٰتِ فَقَالَ ٱلَّذِينَ كَفَرُوا۟ مِنْهُمْ إِنْ هَٰذَآ إِلَّا سِحْرٌ مُّبِينٌ ﴿١١٠﴾ وَإِذْ أَوْحَيْتُ إِلَى ٱلْحَوَارِيِّـۧنَ أَنْ ءَامِنُوا۟ بِي وَبِرَسُولِي قَالُوٓا۟ ءَامَنَّا وَٱشْهَدْ بِأَنَّنَا مُسْلِمُونَ﴾ (المائدة: 110-111).

" 110) (Remember) ***when Allah will say*** (on the Day of Resurrection)***. "O 'Isa*** (Jesus)***, son of Maryam*** (Mary)***! Remember My Favour to you and to your mother when I supported you with Ruh-ul-Qudus*** (Holy Spirit) [*Jibril* (Gabriel)] ***so that you spoke to the people in the cradle and in maturity; and when I taught you writing, Al-Hikmah*** (wisdom)***, the Taurat*** (Torah) ***and the Injeel*** (Gospel)***; and when you made out of the clay a figure like that of a bird, by My Permission, and you breathed into it, and it became a bird by My Permission, and you healed those born blind, and the lepers by My Permission, and when you brought forth the dead by My Permission; and when I restrained Bani Israel*** (People of Israel) ***from you*** (when they resolved to kill you) ***as you came unto them with clear proofs, and the disbelievers among them said: 'This is nothing but evident magic.'"***

111) And when I *(Allah)* ***revealed to Al-Hawariyyun*** (the disciples) ***to believe in Me and My Messenger*** [*'Isa* (Jesus)]***, they said: "We believe. And bear witness that we are Muslims."*** **(Ch.5 Al-Ma'idah: verses 110-111).**

﴿وَإِذْ قَالَ ٱللَّهُ يَٰعِيسَى ٱبْنَ مَرْيَمَ ءَأَنتَ قُلْتَ لِلنَّاسِ ٱتَّخِذُونِي وَأُمِّيَ إِلَٰهَيْنِ مِن دُونِ ٱللَّهِ قَالَ سُبْحَٰنَكَ مَا يَكُونُ لِيٓ أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقٍّ إِن كُنتُ قُلْتُهُۥ فَقَدْ عَلِمْتَهُۥ تَعْلَمُ مَا فِي نَفْسِي وَلَآ أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنتَ عَلَّٰمُ ٱلْغُيُوبِ ﴿١١٦﴾ مَا قُلْتُ لَهُمْ إِلَّا مَآ أَمَرْتَنِي بِهِۦٓ أَنِ ٱعْبُدُوا۟ ٱللَّهَ رَبِّي وَرَبَّكُمْ وَكُنتُ عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنتَ أَنتَ ٱلرَّقِيبَ عَلَيْهِمْ وَأَنتَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿١١٧﴾ إِن تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِن تَغْفِرْ لَهُمْ فَإِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْحَكِيمُ﴾ (المائدة: 116-118).

" 116) And (remember) ***when Allah will say*** (on the Day of Resurrection)***: "O 'Isa*** (Jesus)***, son of Maryam*** (Mary)***! Did you say unto people: 'Worship me and my mother as two gods besides Allah?' " He will say: "Glory be to You! It was not for me to say what I had no right*** (to say)***. Had I said such a thing, You would surely have known it. You know what is in my inner-self though I do not know what is in Yours; truly, You, only You, are the All-Knower of all that is hidden*** (and unseen)***.***

117) "Never did I say to them aught except what You *(Allah)* ***did command me to say: 'Worship Allah, my Lord and your Lord.' And I was a witness over them while I dwelt amongst them, but when You took me up, You were the Watcher over them; and You are a Witness to all things.*** (This is a great admonition and warning to the Christians of the whole world)***.***

118) "If You punish them, they are Your slaves, and if You forgive them, verily You, only You, are the All-Mighty, the All-Wise." **(Ch.5 Al-Ma'idah: verses 116-118)**.

﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ ۝١ ٱللَّهُ ٱلصَّمَدُ ۝٢ لَمْ يَلِدْ وَلَمْ يُولَدْ ۝٣ وَلَمْ يَكُن لَّهُۥ كُفُوًا أَحَدٌۢ﴾

(الإخلاص: 1-4).

" 1) Say (O Muhammad)***: "He is Allah, (the) One.***

2) "Allah-us-Samad [Allah the Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks)***].***

3) "He begets not, nor was He begotten.

4) "And there is none co-equal or comparable unto Him." **(Ch.112 Al-Ikhlas: verses 1-4).**

Glory be to Allah (SWT)**, the All-Mighty, who made His command between *Kaf* and *Nun* (Be- and it is)..**

﴿إِنَّمَآ أَمْرُهُۥٓ إِذَآ أَرَادَ شَيْـًٔا أَن يَقُولَ لَهُۥ كُن فَيَكُونُ﴾ **(يس: 82).**

" 82) Verily, His Command, when He intends a thing, is only that He says to it, "Be!" - and it is!" **(Ch.36 Ya-Sin: verse 82).**

Chapter Three: The Stages of Embryonic Development & Childbirth

﴿ مَّا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا ﴿١٣﴾ وَقَدْ خَلَقَكُمْ أَطْوَارًا ﴾

(نوح:13-14)

" 13) What is [the matter] with you that you do not attribute to Allah [due] grandeur

14) While He has created you in (different) ***stages."***
(Ch.71 Nuh: verses 13-14).

Preface

Adam's offsprings, the Creator, the Almighty, dispersed them from a male and a female, their lineage goes up to one father and one mother… **Adam** and **Eve**.

﴿ يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُوا۟ رَبَّكُمُ ٱلَّذِى خَلَقَكُم مِّن نَّفْسٍ وَٰحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَآءً ﴾ (النساء:1).

" 1) O mankind! Be dutiful to your Lord, Who created you from a single person (Adam)***, and from him*** (Adam) ***He created his wife*** [*Hawwa* (Eve)]***, and from them both He created many men and women;..."*** **(Ch.4 An-Nisa: verse 1).**

This Divine miracle is repeated daily, God willing, for it to be repeated until the Doomsday, while the human beings are not thinking about how they were created.

The creation of Adam, Eve, and The Messiah was an implementation of the Sunnah (mannerisms) of God Almighty in his beings and an implementation of His commands between *Kaf* and *Nun* (Be and it is).

﴿إِنَّمَآ أَمْرُهُۥٓ إِذَآ أَرَادَ شَيْـًٔا أَن يَقُولَ لَهُۥ كُن فَيَكُونُ﴾ (يس:82).

" 82) Verily, His Command, when He intends a thing, is only that He says to it, "Be!" - and it is!" **(Ch.36 Ya-Sin: verse 82).**

﴿ إِنَّ مَثَلَ عِيسَىٰ عِندَ ٱللَّهِ كَمَثَلِ ءَادَمَ خَلَقَهُۥ مِن تُرَابٍ ثُمَّ قَالَ لَهُۥ كُن فَيَكُونُ﴾(آل عمران:59).

" 59) Verily, the likeness of 'Isa (Jesus) ***before Allah is the likeness of Adam. He created him from dust, then*** (He) ***said to him: "Be!" - and he was."*** **(Ch.3 Al-Imran: verse 59).**

However, the real miracle expressing the power and greatness of the Creator, may He be glorified and exalted, is what has happened and is still happening billions of times until God inherits the earth and those on it, by creating a fully developed human being whose body contains nearly 100 trillion cells of various functions and shapes, from a single microscopic cell (the zygote) which arises from the merging of two smaller cells that can only be seen with microscopes: The father's sperm and the mother's ovum (egg), after a maximum gestation period of nine months.

After 9 months

The Creator, Almighty and Exalted be He, told us the creation of man took place in successive stages:

﴿مَّا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا ﴿١٣﴾ وَقَدْ خَلَقَكُمْ أَطْوَارًا﴾ (نوح:13-14).

" 13) What is [the matter] ***with you that you do not attribute to Allah*** [due] ***grandeur***

14) While He has created you in (different) ***stages."*** **(Ch.71 Nuh: verses 13-14).**

God, The Almighty, summarized the stages of embryonic development in two verses from His wise book **(The Qur'an)**, which He revealed to His noble Messenger Mohammad (PBUH) more than 14 centuries ago:

﴿ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَّكِينٍ ﴿١٣﴾ ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظَامًا فَكَسَوْنَا الْعِظَامَ لَحْمًا ثُمَّ أَنشَأْنَاهُ خَلْقًا آخَرَ ۚ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ﴾ (سورة المؤمنون- الآيتين:13-14).

" 13) Thereafter We made him (the offspring of Adam) ***as a Nutfah*** (mixed drops of the male and female sexual discharge i.e. zygote or drop of gametes) ***and lodged it in a safe lodging*** (womb of the woman)***.***

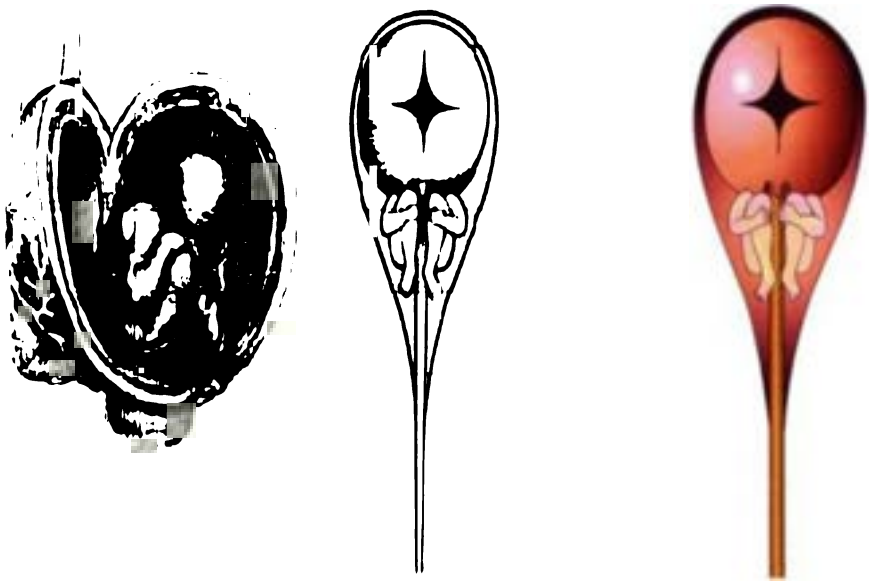
14) Then We made the Nutfah (zygote- drop of gametes) ***into Alaqah*** (a clinging clot) (a piece of thick coagulated blood)***, then We made the clinging clot into Mudghah*** (a little lump of flesh)***, then We made out of that little lump bones, then We clothed the bones with flesh, and then We brought it forth as another creation. So Blessed is Allah, the Best of creators."*** **(Ch.23 Al-Mu'minun: verses 13-14).**

A clear Arabic Qur'an brought by the illiterate prophet Mohammad (PBUH), who does not speak according to his desire, at a time when the informations circulating about the creation of man were at the peak of primitiveness and naivety. There was no way in the time of the Messenger Mohammad (PBUH), nor close to him, those scientific informations could be derived from human experience.

Concerning the sciences of embryos found in the Qur'an and Sunnah [Prophet Mohammad's (PBUH) mannerisms], there is nothing left but to accept this Qur'an was a miraculous revelation from God Almighty.

Historical Introduction:

Since Aristotle summarized the prevailing theories of his time related to the formation of the fetus, the controversy continued between the supporters of the theory of the full-fledged fetus found in man's water and the supporters of the theory of the full-fledged fetus arising from the menstrual blood of the woman. Most of them imagined human being reduction into the sperm, so scientists drew a picture of him and imagined he is present entirely in the seminal sperm, but it grows in the womb like a small tree, as believed by Leonardo da Vinci in the 15th century and Hartsoeker in the 17th century A.D.



Illustrations of a sperm containing a complete embryo, and a drawing of a full-fledged embryo inside the womb, as imagined by European scientists before the 18th century A.D.

None of the two teams noticed that both man's sperm and woman's egg (ovum) contribute to the formation of the fetus, until it was said by the Italian scientist Spallanzani in 1775 A.D. In the year 1783 A.D., Van Beneden was able to prove this statement, thus humanity abandoned the idea of a dwarf fetus. Boveri proved between 1888 and 1909 A.D. that chromosomes are divided and carry different hereditary characteristics. Morgan was able in 1912 A.D. to determine the role of genes in inheritance and their locations in special regions of the chromosomes.

Thus, it is clear to us, humanity did not know that the fetus consists of mixing the sperm of the male and the egg (ovum) of the female until the 18th century A.D., however, this was not confirmed until the beginning of the 20th century A.D., after the invention of good microscopes. Whereas, we find the Holy Qur'an and the purified Sunnah [Prophet Mohammad's (PBUH) mannerisms], have confirmed in an accurate scientific manner that man was created from a mixed drop of gametes (zygote). The Almighty said:

﴿إِنَّا خَلَقْنَا ٱلْإِنسَٰنَ مِن نُّطْفَةٍ أَمْشَاجٍ نَّبْتَلِيهِ فَجَعَلْنَٰهُ سَمِيعًۢا بَصِيرًا﴾(الإنسان:2).

" 2) Verily, We have created man from Nutfah (drops) ***of Amshaj*** (mixture) (mixed sexual discharge of man and woman) (i.e. zygote- drop of gametes)***, in order to try him: so We made him hearer and seer."*** **(Ch.76 Al-Insan: verse 2).**

The scholars of interpretation agreed that ***(Al-Amshaj Nutfah)*** the drop of gametes is the mixing of man's water (sexual discharge) with woman's water (sexual discharge). The noble hadith [Prophet Mohammad's (PBUH) mannerisms] confirms this, as Imam Ahmad mentioned in his Musnad that a Jew passed by the Prophet Mohammad (PBUH) while he was speaking to his companions, *Quraysh* (the Prophet's tribe) said to him: O Jew, this man claims to be a prophet, so he said: I will ask him about something that only a prophet knows. He said: O Mohammad, from what is man created? The Messenger of God (PBUH) said: *"O Jew, he is created from everything, from the drop of a man and from the drop of a woman."* The Jew said: This is what those before you (i.e. the prophets) used to say. (Musnad Ahmad 1: 465).

The Stages of Embryonic Development as Described by God in the Holy Qur'an

﴿ وَلَقَدْ خَلَقْنَا ٱلْإِنسَـٰنَ مِن سُلَـٰلَةٍ مِّن طِينٍ ﴾ (المؤمنون:12).

" ***12) And indeed We created man*** (Adam) ***out of an extract of clay*** (water and earth)***."*** **(Ch.23 Al-Mu'minun: verse 12).**

﴿ ثُمَّ جَعَلْنَـٰهُ نُطْفَةً فِى قَرَارٍ مَّكِينٍ ﴾ (المؤمنون:13).

" ***13) Thereafter We made him*** (the offspring of Adam) ***as a Nutfah*** (mixed drops of the male and female sexual discharge i.e. zygote or drop of gametes) ***and lodged it in a safe lodging*** (womb of the woman)***."*** **(Ch.23 Al-Mu'minun: verse 13).**

﴿ ثُمَّ خَلَقْنَا ٱلنُّطْفَةَ عَلَقَةً ﴾ (المؤمنون:14).

" 14) Then We made the Nutfah (zygote- drop of gametes) ***into an Alaqah*** (a clinging clot) (a piece of thick coagulated blood), ***"*** **(Ch.23 Al-Mu'minun: verse 14).**

﴿فَخَلَقْنَا ٱلْعَلَقَةَ مُضْغَةً﴾ (المؤمنون:14).

" 14)...then We made the Alaqah (clinging clot) ***into a Mudghah*** (a little lump of flesh)**, " (Ch.23 Al-Mu'minun: verse 14).**

﴿فَخَلَقْنَا ٱلْمُضْغَةَ عِظَٰمًا﴾ (المؤمنون:14).

" 14)...then We made out of that Mudghah (little lump) ***bones,"*** **(Ch.23 Al-Mu'minun: verse 14).**

﴿فَكَسَوْنَا ٱلْعِظَٰمَ لَحْمًا﴾ (المؤمنون:14).

" 14)...then We clothed the bones with flesh, " (Ch.23 Al-Mu'minun: verse 14).

﴿ثُمَّ أَنشَأْنَٰهُ خَلْقًا ءَاخَرَ ۚ فَتَبَارَكَ ٱللَّهُ أَحْسَنُ ٱلْخَٰلِقِينَ﴾(المؤمنون:14).

"14)...and then We brought it forth as another creation. So Blessed is Allah, the Best of creators." **(Ch.23 Al-Mu'minun: verse 14).**

﴿ يَٰٓأَيُّهَا ٱلنَّاسُ إِن كُنتُمْ فِى رَيْبٍ مِّنَ ٱلْبَعْثِ فَإِنَّا خَلَقْنَٰكُم مِّن تُرَابٍ ثُمَّ مِن نُّطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ مِن مُّضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ لِّنُبَيِّنَ لَكُمْ ۚ وَنُقِرُّ فِى ٱلْأَرْحَامِ مَا نَشَآءُ إِلَىٰٓ أَجَلٍ مُّسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا ﴾ (الحج:5).

" 5) O mankind! If you are in doubt about the Resurrection, then verily We have created you (i.e. Adam) ***from dust, then from a Nutfah*** (mixed drops of male and female sexual discharge i.e. the offspring of Adam)***, then from an Alaqah*** (a clinging clot) (a piece of thick coagulated blood) ***then from a Mudghah*** (a little lump of flesh) ***- some formed and some unformed*** (as in the case of miscarriage) ***- that We may make*** (it) ***clear to you*** (i.e. to show you Our Power and Ability to do what We will)***. And We cause whom We will to remain in the wombs for an appointed term, then We bring you out as infants, "*** **(Ch.22 Al-Hajj: verse 5).**

﴿هُوَ ٱلَّذِى خَلَقَكُم مِّن تُرَابٍ ثُمَّ مِن نُّطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ يُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوٓا۟ أَشُدَّكُمْ ثُمَّ لِتَكُونُوا۟ شُيُوخًا ۚ وَمِنكُم مَّن يُتَوَفَّىٰ مِن قَبْلُ ۖ وَلِتَبْلُغُوٓا۟ أَجَلًا مُّسَمًّى وَلَعَلَّكُمْ تَعْقِلُونَ ﴾ (غافر:67).

" 67) It is He, Who has created you (Adam) ***from dust, then from a Nutfah*** [mixed drops of male and female sexual discharge (i.e. Adam's offspring)] ***then from an Alaqah*** (a clinging clot) (a piece of coagulated blood)***, then brings you forth as an infant, then*** (makes you grow) ***to reach the age of full strength, and afterwards to be old*** (men and women)***- though some among you die before,- and that you reach an appointed term in order that you may understand."*** **(Ch.40 Ghafir: verse 67).**

It is clear from the previous verses that the embryonic development can be summarized in the following stages:

1- The *Nutfah* (mixed drops of male & female sexual discharge).
2- The *Alaqah* (a clinging clot) (leech).
3- The *Mudghah* (a little lump of flesh).
4- Bones.
5- The formation of muscles and covering the bones with flesh.
6- Fashioning and breathing of the soul (growing up).
7- Labor and coming out.

The Stage of *Nutfah* (mixed drops of male & female sexual discharge)

﴿ وَٱللَّهُ خَلَقَكُم مِّن تُرَابٍ ثُمَّ مِن نُّطْفَةٍ ثُمَّ جَعَلَكُمْ أَزْوَٰجًا وَمَا تَحْمِلُ مِنْ أُنثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِۦ ۚ وَمَا يُعَمَّرُ مِن مُّعَمَّرٍ وَلَا يُنقَصُ مِنْ عُمُرِهِۦٓ إِلَّا فِى كِتَٰبٍ ۚ إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٌ ﴾ (فاطر:11).

" 11) And Allah created you from dust, then from Nutfah (male and female discharge drops)***; then He made you mates. And no female conceives nor does she give birth except with His knowledge. And no aged person is granted*** [additional] ***life nor is his lifespan lessened but that it is in a register. Indeed, that for Allah is easy."*** **(Ch.35 Fatir: verse 11).**

﴿أَكَفَرْتَ بِٱلَّذِى خَلَقَكَ مِن تُرَابٍ ثُمَّ مِن نُّطْفَةٍ ثُمَّ سَوَّىٰكَ رَجُلًا﴾ (الكهف:37).

" 37)..."Do you disbelieve in Him Who created you out of dust (i.e. your father Adam)***, then out of Nutfah*** (mixed drops of male and female discharge)***, then fashioned you into a man?"*** **(Ch.18 Al-Kahf: verse 37).**

﴿أَوَلَمْ يَرَ ٱلْإِنسَٰنُ أَنَّا خَلَقْنَٰهُ مِن نُّطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ﴾ (يس:77).

"77) Does not man see that We have created him from Nutfah (mixed male and female sexual discharge drops)***. Yet behold he*** (stands forth) ***as an open opponent."*** **(Ch.36 Ya-Sin: verse 77).**

﴿ خَلَقَ ٱلۡإِنسَٰنَ مِن نُّطۡفَةٖ فَإِذَا هُوَ خَصِيمٞ مُّبِينٞ﴾ (النحل:4).

" 4) He has created man from Nutfah (mixed drops of male and female sexual discharge)*, then behold, this same* (man) *becomes an open opponent."* **(Ch.16 An-Nahl: verse 4).**

﴿ مِن نُّطۡفَةٍ خَلَقَهُۥ فَقَدَّرَهُۥ ﴾ (عبس:19).

" 19) From Nutfah (male and female mixed sexual drops) *He created him and then set him in due proportion."* **(Ch.80 Abasa: verse 19).**

***Nutfah* in the Arabic language is used in several meanings, including:**
- Pure water, whether minimal (just a drop) or a lot.
- One of the small pearls.

The term *Nutfah* is mentioned in the Holy Qur'an and the purified Sunnah [Prophet Mohammad's (PBUH) mannerisms] **with three meanings:**

First- the male *Nutfah*: It is the sperm (formed in the testicles) and is expelled with other components in the seminal fluid.
Second- the female *Nutfah*: It is the ovum (secreted by the ovary) once a month.
Third- *Al'amshaj Nutfah*: It is the mixed gamete resulting from the fusion of the sperm and the egg (ovum) when fertilization takes place.

The term ***Nutfah*** begins with the sperm of the male and the ovum of the female and ends with the stage of implantation. During its formation, the ***Nutfah*** goes through the following stages:

1-The Gushing water:

﴿ فَلۡيَنظُرِ ٱلۡإِنسَٰنُ مِمَّ خُلِقَ ۝٥ خُلِقَ مِن مَّآءٖ دَافِقٖ ۝٦ يَخۡرُجُ مِنۢ بَيۡنِ ٱلصُّلۡبِ وَٱلتَّرَآئِبِ﴾ (الطارق:5-7).

" 5) So let man see from what he is created!

6) He is created from a water gushing forth,

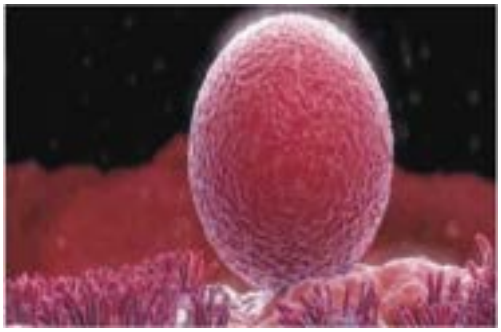
7) Proceeding from between the backbone and the ribs." **(Ch.86 At-Tariq: verses 5-7).**

It has been scientifically proven that both male and female gonads (reproductive glands) first sprout in a specific location between the backbone ***(the backbone)*** and the ribs of the thoracic cage ***(the symmetricals*** *or* ***symmetrical ribs)*** of the human fetus, before those glands descend to their designated positions in the body of the fetus, where those glands remain nourished by blood and nerves from the same places of their origin before their descent, as if all the reproductive cells that are created in those glands were originally created from the first sites of the emergence of these glands between **the backbone** and **the ribs**.

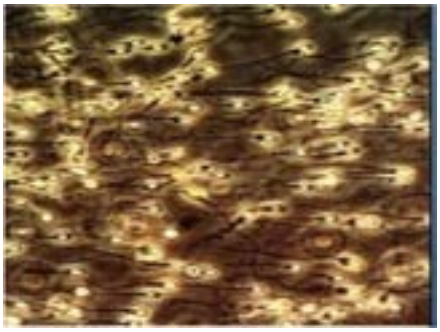
It is worth mentioning, man's water (the seminal fluid) comes out gushing and flowing. What is remarkable is the Qur'an attributing the flow to the water itself, which indicates that the water has an intrinsic flowing power. Modern science has proven the sperms contained in man's water (seminal fluid) must be vital, flowing, moving, as this is a condition for fertilization. Science has also proven woman's water, which carries the ovum, flows into the uterine canal (Fallopian tube), the ovum must be vital, flowing, and moving in order for fertilization to take place.

It is well known, man's water contains, in addition to sperms, other elements participating and helping in the fertilization process, for example, Prostaglandins causing contractions in the uterus, helping in transporting sperms to the site of fertilization. Woman's water also contains, in addition to the ovum, other elements helping and participating in the fertilization process, including some enzymes secreted by the lining of the uterus and its duct, which make the sperm capable of fertilization by removing the glycoprotein from its head. These enzymes also work to release the cells surrounding the ovum and reveal its protective membrane infront of the sperm.

Since the word *Nutfah* comes in the sense of a small amount of fluid, it describes those quantities of fluids flowing from both the male and the female.



One Ovum in the female water



Millions of sperms in the male water

2- The *Sulalah* (Extract):

The length of a sperm is less than one hundredth of a millimeter. Each time man ejaculates more than 300 million sperm. The sperm is equipped with a long filament helping it swim to the target, this filament separates from the sperm and only the head enters the ovum

The Holy Qur'an refers to this in His Almighty saying:

﴿ ثُمَّ جَعَلَ نَسْلَهُۥ مِن سُلَٰلَةٍ مِّن مَّآءٍ مَّهِينٍ ﴾ (السجدة:8).

" 8) Then He made his offspring from Sulalah (extract) ***of despised water*** (male and female sexual discharge)***."*** **(Ch.32 As-Sajdah: verse 8).**

The word *Sulalah* comes in the Arabic language with several meanings, including:

- Extracting something and taking it out gently.
- It also means the long fish.

As for **the despised water**: What is meant here is the water of the man.

If we look at the semen, we will find it: A strain extracted from man's water, full of sperms in the shape of long fishes, gently extracted from the seminal fluid ***(water)*** that is spewed without paying attention to it ***(despised)***.

During the fertilization process, man's water (the seminal fluid) leaves the vagina to meet the ovum in woman's water in the uterine tube (Fallopian tube), which connects the ovary to the uterus. Although hundreds of millions of sperms enter through the vagina to the cervix, only one sperm penetrates the ovum, cutting a long distance to reach the place of fertilization in the fallopian tube, that distance fraught with many obstacles is equivalent to the distance a person travels to reach the moon. Immediately after that, a rapid change occurs in the membrane of the ovum, which prevents the entry of the rest of the sperms. By entering the sperm into the ovum, ***Al'amshaj Nutfah*** (The Mixed Gamete) is formed.

Prophet Mohammad (PBUH) indicated fertilization does not occur from all the water of man, as he said: *"It is not from all the water that a child is born"* (Narrated by Muslim 2:1064). This matter was not proven except in the twentieth century, when it was known that sperms constitute only 0.5% of semen, and a very, very small part of this 0.5%, which is the single sperm, God Almighty chooses to fertilize the ovum, is what God makes for him the luck in creating a child. Thus, creation from this water takes place through a special choice, as evidenced by the Almighty's saying:

﴿أَفَرَءَيْتُم مَّا تُمْنُونَ ﴿٥٨﴾ ءَأَنتُمْ تَخْلُقُونَهُۥٓ أَمْ نَحْنُ ٱلْخَٰلِقُونَ﴾(الواقعة:58-59).

" 58) Then tell Me (about) the (human) ***semen that you emit.***
59) Is it you who create it (i.e. make this semen into a perfect human being)***, or are We the Creator?***" **(Ch.56 Al-Waqi'ah: verses 58-59).**

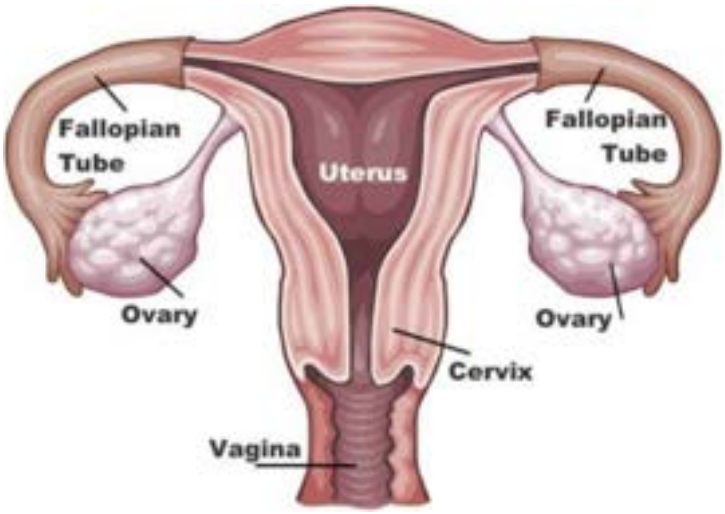


Illustration of the Fallopian tubes, ovaries, and uterus

The journey of the ovum in the Fallopian tube to the uterus

The sperm penetrates the ovum, leaving its tail outside

3- *Al'amshaj Nutfah* (The Mixed Gamete):

The fertilized ovum takes the shape of a drop, this is in complete agreement with the first meaning of the term *Nutfah* (i.e. a drop).

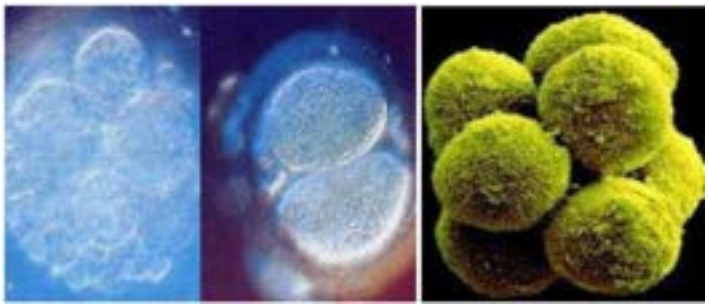
The meaning of *(Al'amshaj Nutfah)* (The Mixed Gamete): Any mixed drop of two waters (water of both the male and the female). The gamete *(Al'amshaj)* in the language means the mixtures. This mixed gamete is known scientifically at the beginning of its formation as **the zygote**.

The Holy Qur'an refers to *Al'amshaj Nutfah* (The Mixed Gamete) by saying:

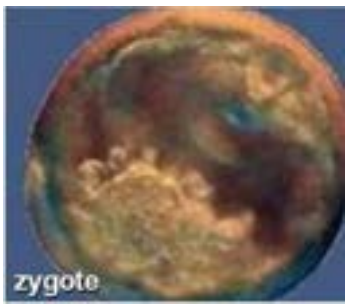
﴿إِنَّا خَلَقْنَا ٱلْإِنسَٰنَ مِن نُّطْفَةٍ أَمْشَاجٍ نَّبْتَلِيهِ فَجَعَلْنَٰهُ سَمِيعًۢا بَصِيرًا﴾(الإنسان:2).

" 2) Verily, We have created man from Nutfah (drops) ***of Amshaj*** (mixture) (mixed sexual discharge of man and woman) (i.e. zygote- drop of gametes), ***in order to try him: so We made him hearer and seer."*** **(Ch.76 Al-Insan: verse 2).**

This stage continues its growth retaining its shape, but it is divided into smaller and smaller cells called **blastomeres**. After four days a spherical mass of cells is formed known as **the morula**. After five days of fertilization it is called the germ sac **(blastocyst)**, with fission of morula cells into two parts. During this period, the term *(Al'amshaj Nutfah)* (the mixed gamete) applies quite appropriately in all its developments, as it is until this time a mixture of both man's and woman's water, taking the form of a drop, so it is a *Nutfah*, and carrying many mixtures *(Amshaj)* (mixed gametes).



Morula



Zygote *(Al'amshaj Nutfah)*

The results of forming *Al'amshaj Nutfah* (mixed gamete):

A- Creation: It is the true beginning of the human being existence, as the sperm contains (23) genetic carriers (chromosomes), just as there are (23) genetic carriers in the ovum, representing half the number of genetic carriers in any human cell. The sperm merges into the ovum to form the new cell containing the full number of the human cell chromosomes (46).

With the presence of the cell carrying this number of chromosomes, human existence is achieved and the creation of a new human being is decided by it, because all the following steps are based on this step and emanate from it. It is the first step to the existence of the new creature.

B- Estimation (genetic programming and inherited traits): Hours after the creation of a new human being in a complete human cell, another process begins in which the traits that will appear on the embryo in the future (dominant traits) are determined, and the recessive traits that may appear in future generations are also determined. This estimation and determination is at the level of genes located in the chromosomes.

The Holy Qur'an referred to these two successive processes (creation and estimation) in the first stages of *Al'amshaj Nutfah* (mixed gamete) in His Almighty saying:

﴿مِن نُّطْفَةٍ خَلَقَهُۥ فَقَدَّرَهُۥ﴾(عبس:19).

" *19) From Nutfah* (male and female mixed sexual drops) ***He created him and then set him in due proportion."*** **(Ch.80 Abasa: verse 19).**

Prophet Mohammad (PBUH) said: *"If the Nutfah settles in the womb, God Almighty brings it to every lineage between it and Adam"* (Reported by Ibn Jarir and al-Tabarani 54624). He (PBUH) also said: *"Choose for your Nutfahs, as the race is insinuated."* (Ibn Majah and al-Dailami included it in Musnad al-Firdaws). These two hadiths affirm the inheritance of traits from parents and grandparents. They also form the basis for genetic counseling, not only for physical diseases, but also for moral and psychological diseases as well.

In embryology, the creation of man is predetermined at the level of genes and heredity, however, at the level of body building and composition, it is evolutionary in stages. In the Holy Qur'an a complete clarification of this speech is in the Almighty's saying:

﴿مَّا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا ﴿١٣﴾ وَقَدْ خَلَقَكُمْ أَطْوَارًا﴾(نوح:13-14).

" 13) What is [the matter] ***with you that you do not attribute to Allah*** [due] ***grandeur***

14) While He has created you in (different) ***stages."*** **(Ch.71 Nuh: verses 13-14).**

﴿يَخْلُقُكُمْ فِي بُطُونِ أُمَّهَٰتِكُمْ خَلْقًا مِّنۢ بَعْدِ خَلْقٍ فِي ظُلُمَٰتٍ ثَلَٰثٍ﴾(الزمر:6).

" 6)... He creates you in the wombs of your mothers: creation after creation in three veils of darkness..." **(Ch.39 Az-Zumar: verse 6).**

C- Sex Determination: The determination that takes place in *Al'amshaj Nutfah* (the mixed gamete) includes the determination of masculinity and femininity. Their determination comes from man's water (sexual discharge), this is indicated by the Almighty's saying:

﴿وَأَنَّهُۥ خَلَقَ ٱلزَّوۡجَيۡنِ ٱلذَّكَرَ وَٱلۡأُنثَىٰ ٤٥ مِن نُّطۡفَةٍ إِذَا تُمۡنَىٰ﴾(النجم:45-46).

" 45) And that He (Allah) *creates the pairs, male and female,*

46) From Nutfah (a sperm-drop) *when it is emitted* (ejaculated)*."* **(Ch.53 An-Najm: verses 45-46).**

The sperm drop that is ejaculated is the semen of the man without any doubt, because the woman does not have semen, nor among her discharge characteristics is this thick, white fluid that flows and is called semen. This is perfectly clarified by the Almighty's saying:

﴿أَلَمۡ يَكُ نُطۡفَةٗ مِّن مَّنِيّٖ يُمۡنَىٰ ٣٧ ثُمَّ كَانَ عَلَقَةٗ فَخَلَقَ فَسَوَّىٰ ٣٨ فَجَعَلَ مِنۡهُ ٱلزَّوۡجَيۡنِ ٱلذَّكَرَ وَٱلۡأُنثَىٰٓ ٣٩﴾
(سورة القيامة: الآيات 37- 39).

" 37) Had he not been a sperm from semen emitted?

38) Then he was Alaqah (a clinging clot)*, and* [Allah] *created* [his form] *and proportioned* [him]

39) And made of him two mates, the male and the female." **(Ch.75 Al-Qiyamah: verses 37-39).**

Modern science had clarified what the Creator, may He be glorified and exalted, revealed to His Noble Messenger Mohammad (PBUH) more than 14 centuries ago, that the sex of the fetus, male or female, is determined by the father's water, not the mother's water. It has been scientifically proven sperms are of two types: A type carrying the male chromosome (Y) and another carrying the female chromosome (X). As for the ovum, it always carries the (X) chromosome only. So if God Almighty wanted the sperm that succeeds in fertilizing the ovum to carry the (Y) chromosome, the result would be a male, God willing. But if the fertilization of the ovum was done with a sperm carrying the (X) chromosome, the result would be a female, God willing.

The Chromosomes

4- Plowing- Tillering- Cultivation (Implantation):

The fertilized ovum remains moving from the Fallopian tube (connecting between the ovary and the uterus) towards the uterus until before the stage of plowing- tillering- cultivation (implantation), when it becomes *Al'amshaj Nutfah* (a mixed gamete), after which it is implanted in the uterus as the seed is planted in the soil in the process of tilling the land. To this process this verse refers in His Almighty saying:

﴿نِسَآؤُكُمْ حَرْثٌ لَّكُمْ فَأْتُوا۟ حَرْثَكُمْ أَنَّىٰ شِئْتُمْ وَقَدِّمُوا۟ لِأَنفُسِكُمْ﴾(البقرة:223).

" 223. Your wives are a tilth for you, so go to your tilth, when or how you will, and send (good deeds, or ask Allah to bestow upon you pious offspring) ***for your own selves beforehand..."*** **(Ch.2 Al-Baqarah: verse 223).**

With this implantation, the tillering stage begins, which is the last stage in *the Nutfah*, which at that time is six days old. Its implantation and growth in the wall of the uterus continues until the fifteenth day, when *the Alaqah* (clinging clot) stage begins. The germ sac is implanted in the lining of the uterus by means of cells arising from it, attaching it in the wall of the uterus, which will eventually form the placenta later on.

Implantation of the germ cell (sizing about 1 mm) in the endometrium during the tillering stage

It is scientifically impossible to detect the development and change processes that occur during *the Nutfah* stage without the use of modern microscopes due to its minute size. Almighty God has specified in the Holy Qur'an the beginning stage of *Nutfah* with gushing water:

﴿ فَلْيَنظُرِ ٱلْإِنسَٰنُ مِمَّ خُلِقَ ۝٥ خُلِقَ مِن مَّآءٍ دَافِقٍ ۝٦ يَخْرُجُ مِنۢ بَيْنِ ٱلصُّلْبِ وَٱلتَّرَآئِبِ ﴾ (الطارق:5-7).

" 5) So let man see from what he is created!

6) He is created from a water gushing forth,

7) Proceeding from between the backbone and the ribs." **(Ch.86 At-Tariq: verses 5-7).**

He, Almighty, has specified the ending stage of *Nutfah* by its plowing i.e. planting it in a safe lodging (womb of the woman), in His Almighty saying:

﴿ ثُمَّ جَعَلْنَٰهُ نُطْفَةً فِى قَرَارٍ مَّكِينٍ ﴾ (المؤمنون:13).

"13) Thereafter We made him (the offspring of Adam) ***as a Nutfah*** (mixed drops of the male and female sexual discharge i.e. zygote or drop of gametes) ***and lodged it in a safe lodging*** (womb of the woman)***."*** **(Ch.23 Al-Mu'minun: verse 13).**

The detailed description given in the Holy Qur'an and the Sunnah [Prophet Mohammad's (PBUH) mannerisms] is surprising, considering the small size of the germ cell at this stage of pregnancy, as the end of *the Nutfah* stage (day 14) coincides with the time usually expected for menstruation, and it is unlikely the woman will know she is pregnant before this time. The divine miracle manifested in this description, ascertains that this is a revelation from God, Glory be to Him, to the illiterate Prophet Mohammad (PBUH).

The Stages of *Alaqah* (a clinging clot) (leech) & *Mudghah* (a little lump of flesh)

﴿ثُمَّ جَعَلْنَٰهُ نُطْفَةً فِى قَرَارٍ مَّكِينٍ ﴿١٣﴾ ثُمَّ خَلَقْنَا ٱلنُّطْفَةَ عَلَقَةً فَخَلَقْنَا ٱلْعَلَقَةَ مُضْغَةً فَخَلَقْنَا ٱلْمُضْغَةَ عِظَٰمًا فَكَسَوْنَا ٱلْعِظَٰمَ لَحْمًا ثُمَّ أَنشَأْنَٰهُ خَلْقًا ءَاخَرَ﴾(المؤمنون:13-14).

" ***13) Thereafter We made him*** (the offspring of Adam) ***as a Nutfah*** (mixed drops of the male and female sexual discharge i.e. zygote or drop of gametes) ***and lodged it in a safe lodging*** (womb of the woman).

14) Then We made the Nutfah (zygote- drop of gametes) ***into Alaqah*** (a clinging clot) (a piece of thick coagulated blood)***, then We made the clinging clot into Mudghah*** (a little lump of flesh)***, then We made out of that little lump bones, then We clothed the bones with flesh, and then We brought it forth as another creation..."*** **(Ch.23 Al-Mu'minun: verses 13-14).**

These noble verses have divided the stages of development of the human fetus into three basic stages, and separated each of them with the conjunction **(then)**, which indicates order with indolence:

-The first stage is ***the Nutfah*** stage.

-The second stage is **the synthesis** stage: It consists of four phases: ***Alaqah*** (the clinging clot- the leech), ***Mudghah*** (little lump of flesh), **the bones**, and **the covering with flesh**.

-The third stage is **the creation (foundation)** stage.

The second stage extends from the third week until the end of the eighth week. It is characterized by the rapid multiplication of cells and their activity in the formation of organs, which makes the description of synthesis, an expressive description of the nature of the internal processes and the external appearance of the fetus, as it moves from an indistinguishable appearance to a distinct human appearance in the seventh week, as a result of the spread of the skeleton, then its covering with flesh by building the muscles in the eighth week. Considering that the embryonic processes follow up very quickly, we notice the Holy Qur'an had used the conjunction Arabic letter *(Fa'a)*, which indicates the order with sequencing, to link the transition between the phases of this stage.

Anas, reported that the Prophet Mohammad (PBUH) said: *"God entrusted the womb with an angel to say: O Lord Nutfah? O Lord*

Alaqah? O Lord Mudghah? So if God wants to decree creation, the angel says: O Lord, male or female? Miserable or happy? What is the livelihood? What is the deadline? So it is written like this in his mother's womb" (Narrated by Al-Bukhari and Muslim).

The Stage of *Alaqah* (a clinging clot) (leech):

﴿يَٰٓأَيُّهَا ٱلنَّاسُ إِن كُنتُمْ فِى رَيْبٍ مِّنَ ٱلْبَعْثِ فَإِنَّا خَلَقْنَٰكُم مِّن تُرَابٍ ثُمَّ مِن نُّطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ مِن مُّضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ لِّنُبَيِّنَ لَكُمْ وَنُقِرُّ فِى ٱلْأَرْحَامِ مَا نَشَآءُ إِلَىٰٓ أَجَلٍ مُّسَمًّى﴾ (الحج:5).

" 5) O mankind! If you are in doubt about the Resurrection, then verily We have created you (i.e. Adam) ***from dust, then from a Nutfah*** (mixed drops of male and female sexual discharge i.e. the offspring of Adam)***, then from an Alaqah*** (a clinging clot) (a piece of thick coagulated blood) ***then from a Mudghah*** (a little lump of flesh) ***- some formed and some unformed*** (as in the case of miscarriage) ***- that We may make*** (it) ***clear to you*** (i.e. to show you Our Power and Ability to do what We will)***. And We cause whom We will to remain in the wombs for an appointed term... "*** **(Ch.22 Al-Hajj: verse 5).**

﴿هُوَ ٱلَّذِى خَلَقَكُم مِّن تُرَابٍ ثُمَّ مِن نُّطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ يُخْرِجُكُمْ طِفْلًا﴾ (غافر:67).

" 67) It is He, Who has created you (Adam) ***from dust, then from a Nutfah*** [mixed drops of male and female sexual discharge (i.e. Adam's offspring)] ***then from an Alaqah*** (a clinging clot) (a piece of coagulated blood)***, then brings you forth as an infant..."*** **(Ch.40 Ghafir: verse 67).**

﴿أَلَمْ يَكُ نُطْفَةً مِّن مَّنِىٍّ يُمْنَىٰ ﴿٣٧﴾ ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوَّىٰ﴾ (القيامة:37-38).

" 37) Had he not been a sperm from semen emitted?

38) Then he was Alaqah (a clinging clot)***, and*** [Allah] ***created*** [his form] ***and proportioned*** [him] ***."*** **(Ch.75 Al-Qiyamah: verses 37-38).**

﴿اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۝١ خَلَقَ الْإِنسَانَ مِنْ عَلَقٍ﴾ (العلق:1-2).

" 1) Read! In the Name of your Lord Who has created (all that exists)*.*

2) He has created man from Alaq (a clinging clot- a piece of thick coagulated blood)*."* **(Ch.96 Al-'Alaq: verses 1-2).**

Alaqah in the Arabic language is used in several meanings, including:

The word (***Alaqah***) is derived from *(**alaq**)*, which is: Adhesion and attachment to something.

Alaqah: Is a worm in the water (leech) that sucks blood, lives in ponds, and feeds on the blood of animals that stick to it. The plural is *(Alaq)* meaning leeches.

Alaq: Is blood in general, very red, thick or solid. In addition, it also indicates (wet blood).

This process takes more than a week until the *Nutfah* attaches to the primitive placenta by means of a connecting stalk that later becomes the umbilical cord. During this plowing process, the *Nutfah* loses its shape preparing to take a new form: The *Alaqah* (clinging clot- leech), which begins with the attachment of the fetus to the placenta. The Holy Qur'an described this attachment as an *Alaqah*, in the Almighty's saying:

﴿ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوَّىٰ﴾(القيامة:38).

38) Then he was Alaqah (a clinging clot)***, and*** [Allah] ***created*** [his form] ***and proportioned*** [him]*."* **(Ch.75 Al-Qiyamah: verse 38).**

This is consistent with the meaning (attachment to something), which is considered one of the meanings of the word *(Alaqah)*.

However, if we take the literal meaning of the *Alaqah* (stucking worm-leech), we find the fetus loses its round shape and elongates until it takes the shape of a worm, then begins to feed on the blood of the mother, just as the leech does as it feeds on the blood of other organisms. The fetus is also surrounded by a mucous liquid just as the leech is surrounded by water. The Qur'anic term ***"Alaqah"*** clearly shows this meaning according to the appearance and features of the fetus at this stage.

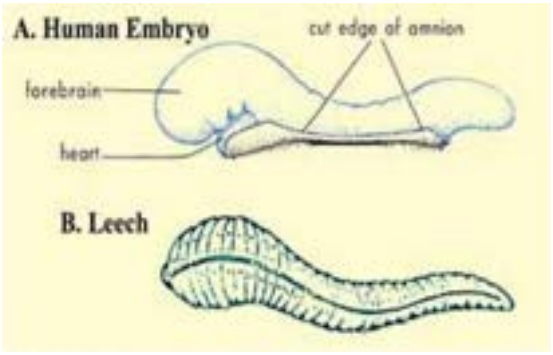


Illustration showing the similarity between the stage of the *Alaqah* in the human embryo (top), and the leech worm (bottom)

According to the meaning (solid or thick blood) of the term *Alaqah*, we find the external appearance of the fetus and its sacs is similar to the coagulated, solid, thick blood, as the primary heart, the placental sac and the group of cardiac blood vessels appear at this stage, however, the blood is trapped in the blood vessels even if the blood is liquid and does not start to circulate until the end of the third week. Thus the fetus takes the appearance of solid or thick blood, although it is wet. The aforementioned features fall under the two meanings mentioned for the *Alaqah* (solid blood) or (wet blood).

As for the time period it takes to transform from ***Nutfah*** into ***Alaqah***, the embryo during the implantation or tillage stage changes from the seed- *Nutfah* stage slowly, as it takes about a week from the beginning of tillage (the sixth day) to *the Alaqah* stage until it begins to attach (the fourteenth or fifteenth day). It takes about ten days for the notochord to begin to grow (the sixteenth day) i.e. until the fetus takes on the appearance of a leech.

A picture of the *Alaqah*, in which it appears like coagulated, solid, thick blood

The indications contained in the following noble verses, with regard to the period during which the *Nutfah* turns into an *Alaqah*, comes from the conjunction **(then)**, which indicates the lapse of period of time until the transition to the new phase is achieved:

﴿ يَٰٓأَيُّهَا ٱلنَّاسُ إِن كُنتُمۡ فِي رَيۡبٖ مِّنَ ٱلۡبَعۡثِ فَإِنَّا خَلَقۡنَٰكُم مِّن تُرَابٖ ثُمَّ مِن نُّطۡفَةٖ ثُمَّ مِنۡ عَلَقَةٖ ﴾ (الحج:5).

" 5) O mankind! If you are in doubt about the Resurrection, then verily We have created you (i.e. Adam) ***from dust, then from a Nutfah*** (mixed drops of male and female sexual discharge i.e. the offspring of Adam)***, then from an Alaqah*** (a clinging clot) (a piece of thick coagulated blood)***..."*(Ch.22 Al-Hajj: verse 5).**

﴿ ثُمَّ خَلَقۡنَا ٱلنُّطۡفَةَ عَلَقَةٗ ﴾(المؤمنون:14).

" 14) Then We made the Nutfah (zygote- drop of gametes) ***into Alaqah*** (a clinging clot) (a piece of thick coagulated blood)***..."* (Ch.23 Al-Mu'minun: verse 14).**

Thus, the Qur'anic expression ***"Alaqah"*** is considered an integrated description of the first phase of the second stage of fetal development, as it includes the basic external and internal features. It includes a description of the general body of the fetus as a leech, and includes internal events such as the formation of blood and closed vessels. It also indicates the attachment of the fetus to the placenta. In addition, the Holy Qur'an shows the slow transformation from a *Nutfah* to an *Alaqah* by using the conjunction **"then"**.

The Stage of *Mudghah* (a little lump of flesh):

The embryo will be in the 23rd-24th days (after fertilization) at the end of the ***Alaqah*** stage, then it will turn into the ***Mudghah*** stage in the 25th-26th days, this transformation will be very rapid. During the last day or two of the A*laqah* stage, the fetus begins to take on some characteristics of the embryo, so the cotyledons or somites appear to become a prominent feature of this stage. The Holy Qur'an describes this rapid transformation of the fetus from the stage of the *Alaqah* (clot) to the stage of the *Mudghah* (embryo) by using the conjunction letter *(Fa'a)*, which indicates the rapid succession of events:

﴿ ثُمَّ خَلَقْنَا ٱلنُّطْفَةَ عَلَقَةً فَخَلَقْنَا ٱلْعَلَقَةَ مُضْغَةً فَخَلَقْنَا ٱلْمُضْغَةَ عِظَٰمًا فَكَسَوْنَا ٱلْعِظَٰمَ لَحْمًا ثُمَّ أَنشَأْنَٰهُ خَلْقًا ءَاخَرَ ۚ فَتَبَارَكَ ٱللَّهُ أَحْسَنُ ٱلْخَٰلِقِينَ ﴾(المؤمنون:14).

" 14) Then We made the Nutfah (zygote- drop of gametes) ***into Alaqah*** (a clinging clot) (a piece of thick coagulated blood)***, then We made the Alaqah*** (clinging clot) ***into Mudghah*** (a little lump of flesh)***, then We made out of that Mudghah*** (little lump) ***bones, then We clothed the bones with flesh, and then We brought it forth as another creation. So Blessed is Allah, the Best of creators."*** **(Ch.23 Al-Mu'minun: verse 14).**

Mudghah **in the Arabic language is used in several meanings, including:**

- Something chewed by teeth.

- It also means small things.

A number of commentators (including Ibn Kathir) mentioned that a *Mudghah* is in the size of what can be chewed.

When choosing terminology for the stages of fetal development, the term should be related to the external shape and the basic internal structures of the fetus. Based on this, naming this stage of the embryo as ***"Mudghah"*** fulfills the linguistic meanings of the word. Modern embryology has shown the extent of accuracy in choosing the name ***"Mudghah"*** in this sense, as after the embryo and placenta are created at this stage, the fetus receives its food and energy, so its growth increases rapidly, leading to the appearance of the bodily masses called **somites** (which make up the bones and the muscles), in addition to protrusions called **pharyngeal arches**. Due to the many cotyledons (bodily masses-somites) and pharyngeal arches that are formed, the embryo looks like chewed matter with clear dental imprints, i.e. it is a ***"Mudghah"***.

Pictures of the embryo *(Mudghah)* showing the physical masses (somites) which give the appearance of the teeth on the body of the fetus

The congruence of the term ***"Mudghah"*** to describe the changes in this stage can be seen in the following points:

1- The appearance of the cotyledons (starting with one cotyledon until it reaches the number of 40-45 cotyledons), which give an appearance similar to the appearance of dental impressions in the chewed material. Their change appears to be continuous, just as the effects of dental impressions change in the chewed material. Despite the rapid change in the shape of the embryo, the effects of imprinting or chewing continues to be concomitant, as the fetus changes its overall shape, but the structures consisting of the cotyledons remain, just as the material chewed by the teeth causes bulges and folds, this also happens to the fetus.

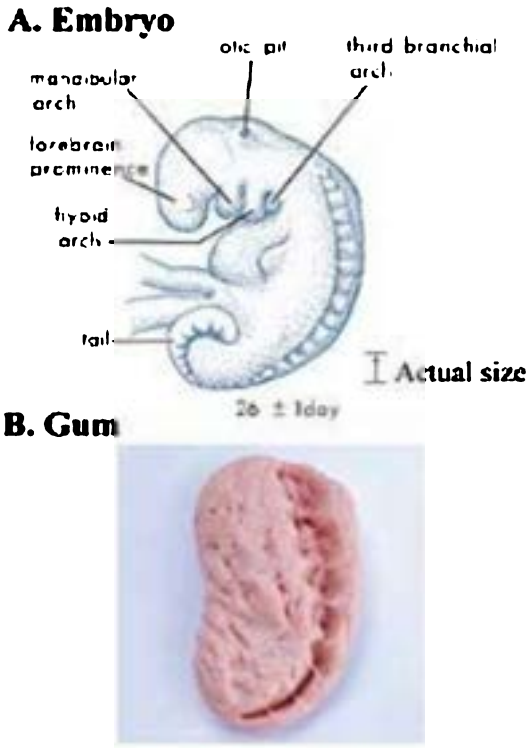


Illustration of a fetus on day 26 (above) showing the similarity between it and the chewed food (in the picture below)

2- The conditions of the fetus change as a result of shifts in its center of gravity with the formation of new tissues, this is similar to the change in the position and shape of matter when it is chewed by teeth.

3- Just as the chewed material turns before it is swallowed, the back of the fetus bends and becomes a semi-rounded curve like the letter **(C)** in English.

The *Mudghah* as seen under the electron microscope

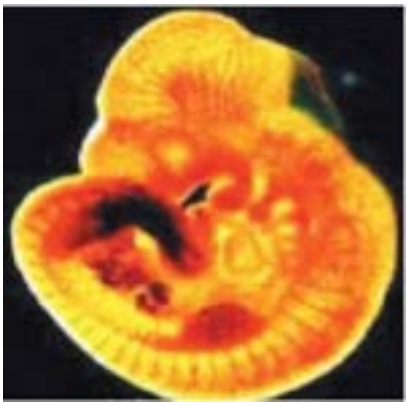


Image of the fetus curved and (C) shaped

4- The length of the fetus is about 1cm at the end of this stage, this corresponds to the second aspect of the meanings of the word *Mudghah*, which is (the small thing of matter). This meaning applies to the size of the small fetus as all the human organs are created at this stage, but in the form of buds that grow in the following stages.

As for the third meaning mentioned by some of the commentators of the *Mudghah* (in the size of what can be chewed), it applies again to the size of the fetus, as at the end of this stage, the length of the fetus is (1 cm), this is approximately the smallest size of a material that can be chewed by the teeth. However, the previous *Alaqah* (leech) stage, had a small size that could not be chewed, as it reached (3 mm) in length.

The stage of ***the Mudghah*** ends with the spread of the skeleton at the beginning of the seventh week, however, the cotyledons do not differentiate at the beginning, but they quickly differentiate into cells that develop into different organs, so the nervous system grows from a neural groove to a neural canal that grows in the head area to form the brain, the primitive mouth opening appears, then the auditory vesicle appears, then the eyes vesicle, the olfactory disc plate, the umbilical cord, the heart tube and blood circulation develop, the digestive canal begins to form, the pancreas and liver buds appear, as well as the beginnings of the respiratory system and the beginnings of the kidneys and the urinary system. Some of these organs and systems are formed in *the Mudghah* stage, while others are in later stages.

So *the Mudghah* has an early stage before the formation and development of the organs, and another later stage after the start of the formation of the organs (so it is both ***formed*** and ***unformed***). To this meaning, the noble Qur'anic verse indicates:

﴿ يَٰٓأَيُّهَا ٱلنَّاسُ إِن كُنتُمۡ فِي رَيۡبٖ مِّنَ ٱلۡبَعۡثِ فَإِنَّا خَلَقۡنَٰكُم مِّن تُرَابٖ ثُمَّ مِن نُّطۡفَةٖ ثُمَّ مِنۡ عَلَقَةٖ ثُمَّ مِن مُّضۡغَةٖ مُّخَلَّقَةٖ وَغَيۡرِ مُخَلَّقَةٖ لِّنُبَيِّنَ لَكُمۡ ۚ وَنُقِرُّ فِي ٱلۡأَرۡحَامِ مَا نَشَآءُ إِلَىٰٓ أَجَلٖ مُّسَمّٗى ﴾ (الحج:5).

" 5) O mankind! If you are in doubt about the Resurrection, then verily We have created you (i.e. Adam) ***from dust, then from a Nutfah*** (mixed drops of male and female sexual discharge i.e. the offspring of Adam)***, then from an Alaqah*** (a clinging clot) (a piece of thick coagulated blood) ***then from a Mudghah*** (a little lump of flesh) ***- formed and unformed - that We may make*** (it) ***clear to you*** (i.e. to show you Our Power and Ability to do what We will)***. And We cause whom We will to remain in the wombs for an appointed term... "*** **(Ch.22 Al-Hajj: verse 5).**

Another sign as well, which is some organs are created before others. The eyes and tongue **(week 4)** are created before the lips **(week 5)**, miraculously the Qur'anic statement presents the eyes and tongue before the lips:

﴿ أَلَمۡ نَجۡعَل لَّهُۥ عَيۡنَيۡنِ ٨ وَلِسَانٗا وَشَفَتَيۡنِ ﴾(البلد:8-9).

" 8) Have We not made for him two eyes,
9) And a tongue and two lips?" **(Ch.90 Al-Balad: verses 8-9).**

The Holy Qur'an also specifies the bones development begins after the stage of *the Mudghah*, then the bones are covered with muscles:

﴿فَخَلَقۡنَا ٱلۡمُضۡغَةَ عِظَٰمٗا فَكَسَوۡنَا ٱلۡعِظَٰمَ لَحۡمٗا ﴾(المؤمنون:14).

" 14) ...then We made out of that Mudghah (little lump) ***bones, then We clothed the bones with flesh ..."*** **(Ch.23 Al-Mu'minun: verse 14).**

Thus, we are confronted with stages having a definite beginning and ending, with names expressing the developmental forms and events, with appropriate conjunctions indicating the time differences in this transformation. **Knowing these facts until the last two centuries was impossible, what about 14 centuries ago?**

Besides, the stages of the previous phases are very short, and it is not possible to obtain healthy embryos during them except by accurate scientific means that were impossible at the time of the revelation of the Holy Qur'an, as what came out of them, in cases of abortion in the form of premature miscarriage, came out in a quantity of blood torn into minute parts that do not give an appearance can be studied.

Knowing the occurrence of pregnancy, in the first weeks in which these phases of the fetus occur, was not achieved until recently. These Qur'anic descriptions are clear indications these scientific facts came to the illiterate Prophet Mohammad (PBUH) from **the Creator, Glory be to Him.**

The Stages of Bones & Flesh Formation

﴿وَٱنظُرۡ إِلَى ٱلۡعِظَامِ كَيۡفَ نُنشِزُهَا ثُمَّ نَكۡسُوهَا لَحۡمٗا﴾(البقرة:259).

" 259)... Look at the bones, how We bring them together *(Nunshizuha)* ***and clothe them with flesh..."*** **(Ch.2 Al-Baqarah: verse 259).**

The Formation of Bones:

Contemporary scientific literature provided a detailed description of the development of human bones and muscles. Bones do not develop simultaneously in the whole body. The first bones to complete their formation are the ossicles of the inner ear (during the embryonic stage), while the growth centers of the long bones of the legs are not completed until after the age of twenty or more after birth.

The term bones, which the Holy Qur'an applied to this stage, accurately expresses this stage of the life of the fetus, as it includes the external appearance, and the most important changes in the internal structure, with the accompanying new relationships between parts of the body and an evenness in the appearance of the fetus, clearly distinguished from the stage of *the Mudghah* that preceded it, He Almighty said:

﴿فَخَلَقۡنَا ٱلۡمُضۡغَةَ عِظَٰمٗا فَكَسَوۡنَا ٱلۡعِظَٰمَ لَحۡمٗا ثُمَّ أَنشَأۡنَٰهُ خَلۡقًا ءَاخَرَۚ فَتَبَارَكَ ٱللَّهُ أَحۡسَنُ ٱلۡخَٰلِقِينَ﴾(المؤمنون:14).

" 14) ... then We made out of that Mudghah (little lump) ***bones, then We clothed the bones with flesh, and then We brought it forth as another creation. So Blessed is Allah, the Best of creators."*** **(Ch.23 Al-Mu'minun: verse 14).**

The transition takes place from the shape of *the Mudghah* in which the human image features are not seen, to the beginning of the skeleton form, in a short period of time not exceeding few days during the end of the sixth week, for this the Arabic conjunction letter *(fa'a)* was used, which indicates rapid succession.

It is this skeleton that gives the fetus its human appearance after it has been covered with flesh (muscles). The eyes, lips, and nose appear, and the head is distinguished from the torso and limbs. This is in accordance with the words of the Prophet Mohammad (PBUH) him: *"When forty-two nights passed for the Nutfah, The Almighty sends an angel to it, who forms it and creates its hearing, its sight, its skin, its flesh and its bones, then say: O Lord, is it male or female?"* (Sahih Muslim).

At the beginning of the bone stage, the embryo takes on the human appearance which distinguishes it from other embryos. The noble hadith describes this with the word *"forms it."*

7 weeks-old fetus, less than 2 cm long

Bone formation usually begins with a membranous stage, which is created in the fifth and sixth weeks from the date of fertilization, then these membranes turn into a cartilaginous stage at the end of the sixth week (42 nights), so that **forming** begins in *the Nutfah* and takes on the human form with the appearance of the cartilaginous skeleton. In the seventh week, the human image begins to become clear due to the beginning of the skeleton spread, where these cartilages begin to gradually calcify, this takes place in specific places known as **ossification centers**, from which bone cells spread to gradually replace the cartilaginous cells. A nerve branch extends from the dorsal nerve cord to each of the vertebrae of the spine so it is exactly at its level.

The bones resulting from the calcification of cartilages are known as the cartilaginous bones, they include most of the bones of the fetus, such as: Spine, thoracic cage, limbs, and skull bottom. However, in some parts of the skeleton, such as: Most of the skull bones, bones are formed by calcification of the membranous tissue directly without going through the cartilage stage, these bones are known as the membranous bones.

This week (between day 40 and 45 from the date of fertilization), represents the dividing line between *the Mudghah* and the human form, as some non-specialized cells of the embryo begin to specialize and turn into various functional parts. As a result of this process, organs are formed and prepared for life. The surface of the body becomes more even in the bone phase and takes on a more straight appearance, as stated in the Holy Qur'an:

﴿ٱلَّذِى خَلَقَكَ فَسَوَّىٰكَ فَعَدَلَكَ﴾(الإنفطار:7).

***" 7) Who created you, fashioned you perfectly, and gave you due proportion."* (Ch.82 Al-Infitar: verse 7).**

Bone *Nashz* (spurring): By looking at the bones under a microscope, we find bone spicules (fragments), which are placed in a completely irregular manner. The Creator is true when He says:

﴿وَٱنظُرْ إِلَى ٱلْعِظَامِ كَيْفَ نُنشِزُهَا ثُمَّ نَكْسُوهَا لَحْمًا﴾(البقرة:259).

" 259)... Look at the bones, how We bring them together *(Nunshizuha)* ***and clothe them with flesh..."* (Ch.2 Al-Baqarah: verse 259).**

God *Anshaz* the bones: means He raised them to their place and installed some of them on top of each other. It also means: He restored them to life or placed life in them. A third meaning is: spreading.

In the Arabic language: *Nashiz* means elevation or ascension. Nashiz land means a high land.

The bones are swayed and raised, with swaying of every fragment in them as God puts life in it and provides it with blood and nourishment. There is no doubt the expression of the Noble Qur'an is miraculous and eloquent from the aesthetic, linguistic and scientific point of view.

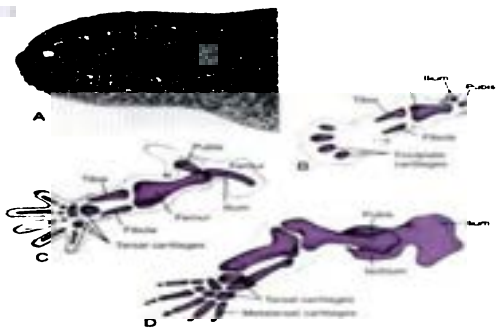


Illustration of Bone *(Nashz)* Spurring

The Formation of Muscles (Clothing with Flesh).

This phase is characterized by the spread of muscles around the bones surrounding them, just as a garment surrounds one who wears it. The Holy Qur'an clarified this in His Almighty saying:

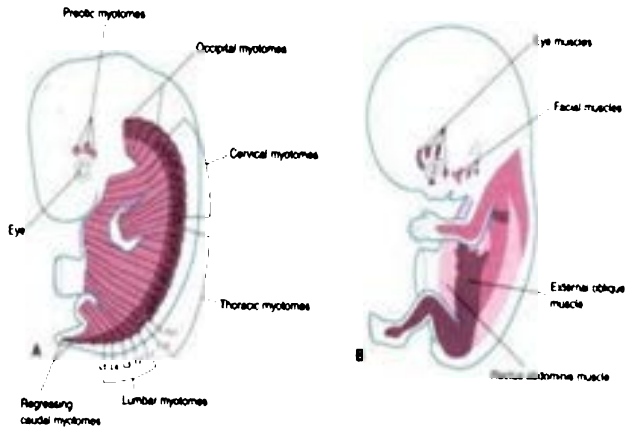
﴿فَخَلَقْنَا ٱلْمُضْغَةَ عِظَٰمًا فَكَسَوْنَا ٱلْعِظَٰمَ لَحْمًا ثُمَّ أَنشَأْنَٰهُ خَلْقًا ءَاخَرَ﴾(المؤمنون:14).

" 14) ... then We made out of that Mudghah (little lump) ***bones, then We clothed the bones with flesh, and then We brought it forth as another creation..."*** **(Ch.23 Al-Mu'minun: verse 14).**

With the completion of the covering of bones with flesh, the human form begins to be moderate, and the parts of the body are linked in more harmonious relations. After the complete formation of muscles, the fetus can move.

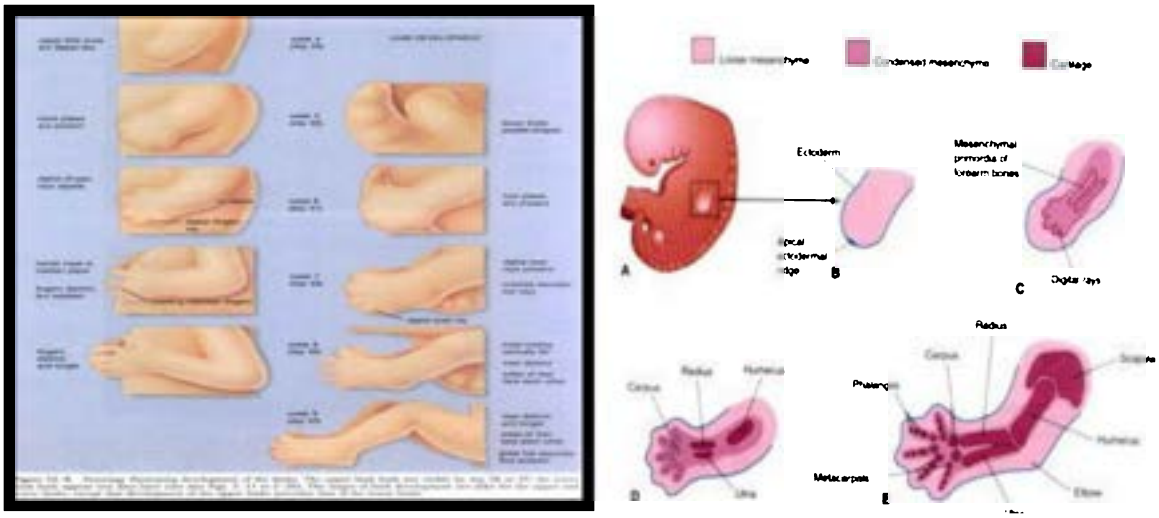
The muscle formation stage begins at the end of the seventh week and continues throughout the eighth week. It comes immediately after the bone stage and within a short period. Thus, the Qur'anic text indicates the rapid succession between the two phases by using the Arabic conjunction letter *(fa'a)*, which indicates the rapid succession of events it connects them.

Muscle cells usually arise from the middle layer (mesenchyme) of the embryo and emerge from between its cotyledons. Therefore, they arise fragmented, then grow and connect with each other, forming numbers of threads and fibers of muscular filaments, which are gradually organized into distinct bundles connected to the bone membrane, forming the muscle tissue that covers them. This is differentiated to the muscular system of the back, the abdomen, the chest, the head and the limbs. Each of them is provided with a spinal nerve branch.

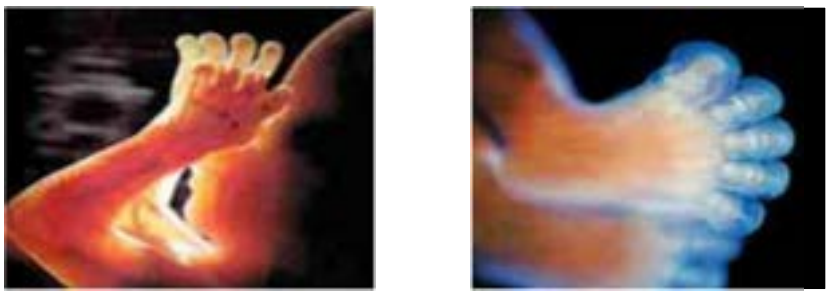


The spread of muscles around the bones surrounding them, just as a garment surrounds one who wears it

Limbs formation: Limb buds appear in the fifth week, the upper limb precedes the lower limb by few days. These buds appear as a result of the condensation of mesenchyme cells coming from the somites, these cells turn into cartilaginous cells, where the cartilaginous structures of the limbs appear clearly in the sixth week, then these cartilages begin to calcify and harden to gradually turn into bone by the deposition of Calcium Tri-phosphate transferred to it from the blood. The blood vessels and nerves extend to each limb with its covering of flesh (muscles and skin). The first sign of muscles presence appears in the seventh week as a result of the condensation of cells of the mesenchymal tissue in the limb buds.



Illustrations of limb formation and development, with most cartilaginous patterns transforming into bone during the seventh week onwards



Pictures of a foot and a hand in the eighth week, in which the cartilages of the fingers appear through the transparent skin

This stage, which ends at the end of the eighth week, is considered the end of **the formation stage**. Embryologists have agreed to consider the end of the eighth week as the end of **the embryonic** stage **(embryo)**, after which the **fetus** stage begins, which corresponds to the stage of ***Alnash'ah*** (Foundation- Nurture), as stated in His Almighty saying:

﴿فَخَلَقْنَا ٱلْمُضْغَةَ عِظَٰمًا فَكَسَوْنَا ٱلْعِظَٰمَ لَحْمًا ثُمَّ أَنشَأْنَٰهُ خَلْقًا ءَاخَرَ﴾(المؤمنون:14).

" 14) ... then We made out of that Mudghah (little lump) ***bones, then We clothed the bones with flesh, and then We brought it forth as another creation..."*** **(Ch.23 Al-Mu'minun: verse 14).**

The stage of ***Alnash'ah*** (Foundation- Nurture) begins after the stage of clothing with flesh, with a period of time indicated by the use of the conjunction **(then)**, which indicates the arrangement and relaxation in time between the verbs that it links.

Forming, Fashioning and Breathing the Soul (*Alnash'ah* [Foundation- Nurture]-Human Creation)

﴿ ثُمَّ خَلَقْنَا ٱلنُّطْفَةَ عَلَقَةً فَخَلَقْنَا ٱلْعَلَقَةَ مُضْغَةً فَخَلَقْنَا ٱلْمُضْغَةَ عِظَٰمًا فَكَسَوْنَا ٱلْعِظَٰمَ لَحْمًا ثُمَّ أَنشَأْنَٰهُ خَلْقًا ءَاخَرَ ۚ فَتَبَارَكَ ٱللَّهُ أَحْسَنُ ٱلْخَٰلِقِينَ ﴾ (المؤمنون:14).

" 14) Then We made the Nutfah (zygote- drop of gametes) ***into Alaqah*** (a clinging clot) (a piece of thick coagulated blood)***, then We made the Alaqah*** (clinging clot) ***into Mudghah*** (a little lump of flesh)***, then We made out of that Mudghah*** (little lump) ***bones, then We clothed the bones with flesh, and then We brought it forth as another creation. So Blessed is Allah, the Best of creators."*** **(Ch.23 Al-Mu'minun: verse 14).**

﴿ يَخْلُقُكُمْ فِى بُطُونِ أُمَّهَٰتِكُمْ خَلْقًا مِّنۢ بَعْدِ خَلْقٍ فِى ظُلُمَٰتٍ ثَلَٰثٍ ﴾ (الزمر:6).

" 6)... He creates you in the wombs of your mothers: creation after creation in three veils of darkness..." **(Ch.39 Az-Zumar: verse 6).**

﴿ نَّحْنُ خَلَقْنَٰهُمْ وَشَدَدْنَآ أَسْرَهُمْ ۖ وَإِذَا شِئْنَا بَدَّلْنَآ أَمْثَٰلَهُمْ تَبْدِيلًا ﴾ (الإنسان:28).

" 28) It is We Who created them, and We have made them of strong built. And when We will, We can replace them with others like them with a complete replacement." **(Ch.76 Al-Insan: verse 28).**

﴿ ٱلَّذِى خَلَقَكَ فَسَوَّىٰكَ فَعَدَلَكَ ﴿٧﴾ فِىٓ أَىِّ صُورَةٍ مَّا شَآءَ رَكَّبَكَ ﴾ (الانفطار:7-8).

" 7) Who created you, fashioned you perfectly, and gave you due proportion.

8) In whatever image (form) *He willed, He put you together."* **(Ch.82 Al-Infitar: verses 7-8).**

﴿وَصَوَّرَكُمْ فَأَحْسَنَ صُوَرَكُمْ وَرَزَقَكُم مِّنَ ٱلطَّيِّبَٰتِ﴾ (غافر:64).

" 64)... and has given you shape and made your shapes good (looking) ***and has provided you with good things..."*** **(Ch.40 Ghafir: verse 64).**

﴿هُوَ ٱللَّهُ ٱلْخَٰلِقُ ٱلْبَارِئُ ٱلْمُصَوِّرُ لَهُ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ﴾ (الحشر:24).

" 24) He is Allah, the Creator, the Inventor of all things, the Bestower of forms. To Him belong the Best Names..." **(Ch.59 Al-Hashr: verse 24).**

﴿هُوَ ٱلَّذِى يُصَوِّرُكُمْ فِى ٱلْأَرْحَامِ كَيْفَ يَشَآءُ﴾ (آل عمران:6).

" 6) He it is Who shapes you in the wombs as He wills..." **(Ch.3 Al-Imran: verse 6).**

﴿وَصَوَّرَكُمْ فَأَحْسَنَ صُوَرَكُمْ وَإِلَيْهِ ٱلْمَصِيرُ﴾ (التغابن:3).

" 3)... and He shaped you and made good your shapes. And to Him is the final Return." **(Ch.64 At-Taghabun: verse 3).**

﴿وَلَقَدْ خَلَقْنَٰكُمْ ثُمَّ صَوَّرْنَٰكُمْ﴾ (الأعراف:11).

" 11) And surely, We created you (your father Adam) ***and then gave you shape*** (the noble shape of a human being)***..."*** **(Ch.7 Al-A'raf: verse 11).**

﴿لَقَدْ خَلَقْنَا ٱلْإِنسَٰنَ فِىٓ أَحْسَنِ تَقْوِيمٍ﴾ (التين:4).

" 4) Verily, We created man in the best stature (mould)***."*** **(Ch.95 At-Teen: verse 4).**

This phase starts from the beginning of the ninth week, and takes a period of time (about 3 weeks) indicated by the use of the conjunction **(then)**, which indicates time interval between being clothed with flesh and growing up in another creation, as expressed in His Almighty saying:

﴿فَكَسَوْنَا ٱلْعِظَٰمَ لَحْمًا ثُمَّ أَنشَأْنَٰهُ خَلْقًا ءَاخَرَ﴾(المؤمنون:14).

***" 14) ...then We clothed the bones with flesh, and then We brought it forth as another creation..."* (Ch.23 Al-Mu'minun: verse 14).**

By the end of the eighth week, the growth rate accelerates compared to the previous one ***(Alnash'ah)*** (foundation-nurture).

Alnash'ah in Arabic language is: Increase and growth.

The following two meanings were mentioned by the interpretation scholars in this verse:

- The development of the fetus into a speaking, hearing, seeing creature (Ibn Kathir).

- The breathing of the soul into it (Al-Qurtubi, Al-Shawkani, and Al-Jalalayn).

Simultaneously with that, the fetus transforms into another creation, which is the human creation that is distinct from other creatures.

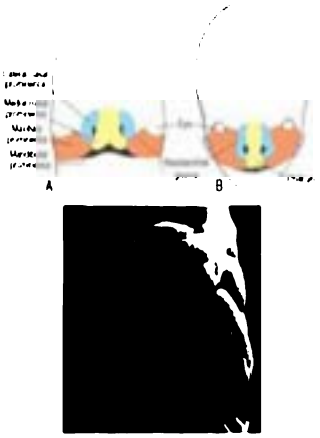
Starting from the ninth week (beginning of the third month) until the end of pregnancy, the fetus is characterized by two characteristics:

First: The rapid growth in height and weight from an embryo of about 2-3 cm in length and about five grams in weight at the end of the seventh week, to a full child about 50 cm in length and about three and half kilograms in weight at birth, which is a very rapid growth rate that is not repeated for the rest of life.

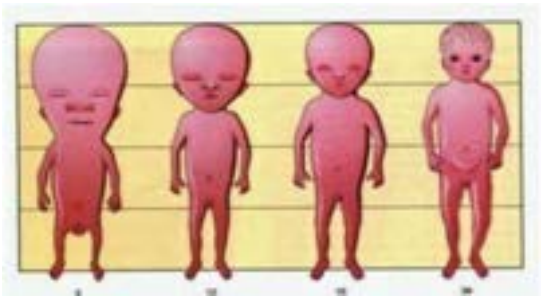
Second: Adjusting the proportions of the different external and internal parts of the body and their locations:

A) In the beginning, the length of the head is about half the length of the body, the eyes are far apart on both sides of the head, the position of the ears is downward, the nose is in the form of two far apart holes, the opening of the mouth is wide, and the body is strongly curved.

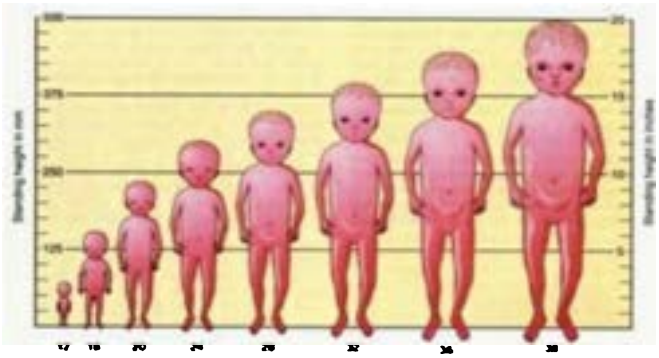
All of the above is moderated at birth, as the length of the head is equal to quarter the length of the body, the position of the eyes at the front of the face is moderated, the position of the ears is raised, the nostrils are more close to each others, the mouth opening becomes smaller, and the curvature of the body is moderated.



In the beginning: The eyes are far apart on both sides of the head, the position of the ears is downwards, the nose is in the form of two far apart holes, and the mouth opening is wide, then the fetus's face takes on development little by little until it is distinguished into that wonderful image at birth



The head represents half of the body length at the third month beginning, third of the body length at the the fifth month end, and quarter of the body length at birth



The body length is about 7 cm at the end of the third month, reaching about 50 cm at the end of pregnancy

B) As for the internal organs, the testes descend from the back on both sides of the spine to the scrotum in males, or the ovaries descend from the back on both sides of the spine to both sides of the pelvic cavity in females, while the kidneys ascend from the pelvis to both sides of the spine. These internal organs are known in embryology as **migrating organs**.

At the end of the eighth week, human characteristics appear on the fetus, so the bones are covered with muscles which are covered by skin. Then all the organs of the body are clearly distinguished and begin to work.

In the tenth week, the appearance of the external genitalia begins.

In the twelfth week, the structure of the skeleton develops from soft cartilaginous bones to hard calcareous bones. The limbs and fingers are also differentiated in the same week. Besides, at this stage, the sex of the fetus is distinguished by the appearance of the external genitalia more clearly. The weight of the fetus increases significantly. The voluntary and involuntary muscles develop, and the voluntary movements begin.

The Holy Qur'an in His Almighty saying:

﴿ثُمَّ أَنشَأْنَٰهُ خَلْقًا ءَاخَرَ﴾(المؤمنون:14).

***" 14) ...then We brought it forth as another creation..."* (Ch.23 Al-Mu'minun: verse 14).**

He has not only referred to ***Alnash'ah*** (the foundation) and modification as a stage of fetus development, but also put them in the correct chronological order as the last stages of the fetus creation before birth.

The word ***Ansh'ana*** (We created), according to its use in the Holy Qur'an, includes the clearest external and internal developments and changes in the features during the sixth stage of human creation, as the three meanings of the word ***Alnash'ah*** (foundation- nurture) apply clearly and understandably to this stage.

What was mentioned as the meaning of **(began)** describes to us the beginning of functioning of various organs and systems, as we find the kidney has begun to form urine, the bone marrow begins to form blood cells, hair follicles begin to appear in the tenth week, and so on.

As for the meaning of **(grow)**, it indicates the rapid growth and comprehensive development of the organs and systems of the body during this stage.

As for the meaning (**rise, and increase**), it describes the clear and very rapid increase in the fetus length and weight, which begins in the twelfth week. Therefore, the term ***Alnash'ah*** (foundation- nurture) applies accurately and very appropriately in describing this fetal period.

As for the meaning **modify**, the Holy Qur'an expressed it by saying:

﴿ٱلَّذِى خَلَقَكَ فَسَوَّىٰكَ فَعَدَلَكَ ۝٧ فِىٓ أَىِّ صُورَةٍ مَّا شَآءَ رَكَّبَكَ﴾(الإنفطار:7-8).

" 7) Who created you, fashioned you perfectly, and gave you due proportion.

8) In whatever image (form) ***He willed, He put you together."*** **(Ch.82 Al-Infitar: verses 7-8).**

The word ***(image)*** in the second verse means: Form (The Intermediate Dictionary).

The verse means, that immediately after the start of the adjustment process, a change occurs in the fetus, and it adopts the normal dimensions (**modification**), and the acquisition of the personal image (**imaging**) takes place. **Glory be to Allah, the Creator, the Inventor, the Bestower of forms**:

﴿هُوَ ٱللَّهُ ٱلْخَٰلِقُ ٱلْبَارِئُ ٱلْمُصَوِّرُ لَهُ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ﴾(الحشر:24).

" 24) He is Allah, the Creator, the Inventor of all things, the Bestower of forms. To Him belong the Best Names..." **(Ch.59 Al-Hashr: verse 24).**

Ibn Kathir, in his interpretation of this verse, summarized it:

Creation: is predestination.

Invention: is implementation and bringing into existence what He destined and decided.

Bestowing of forms: is the implementation of what He wants in the shape He wanted.

The organs and systems become ready to carry out their functions, and the fetus is prepared for life outside the womb in the twenty-second week and ends in the twenty-sixth week (i.e. after the completion of the sixth month of pregnancy), when the respiratory system becomes qualified to carry out its functions and the nervous system becomes qualified to control the body temperature of the fetus. In this stage, no new organs or systems arise, but the uterus provides food and an environment suitable for the growth of the fetus until labour.

Hearing (Ears), Sight (Eyes) and Hearts (Intellect):

﴿قُلْ هُوَ ٱلَّذِىٓ أَنشَأَكُمْ وَجَعَلَ لَكُمُ ٱلسَّمْعَ وَٱلْأَبْصَٰرَ وَٱلْأَفْـِٔدَةَ ۖ قَلِيلًا مَّا تَشْكُرُونَ﴾ (الملك:23).

" 23) Say it is He Who has created you, and endowed you with hearing (ears) *and seeing* (eyes)*, and hearts. Little thanks you give."* **(Ch.67 Al-Mulk: verse 23).**

﴿إِنَّا خَلَقْنَا ٱلْإِنسَٰنَ مِن نُّطْفَةٍ أَمْشَاجٍ نَّبْتَلِيهِ فَجَعَلْنَٰهُ سَمِيعًۢا بَصِيرًا﴾ (الإنسان:2).

" 2) Verily, We have created man from AlAmshaj Nutfah (drops of mixed semen) (sexual discharge of man and woman)*, in order to try him: so We made him hearer and seer."* **(Ch.76 Al-Insan: verse 2).**

﴿وَهُوَ ٱلَّذِىٓ أَنشَأَ لَكُمُ ٱلسَّمْعَ وَٱلْأَبْصَٰرَ وَٱلْأَفْـِٔدَةَ ۖ قَلِيلًا مَّا تَشْكُرُونَ﴾ (المؤمنون:78).

" 78) It is He Who has created for you (the sense of) *hearing* (ears)*, eyes* (sight)*, and hearts* (understanding)*. Little thanks you give."* **(Ch.23 Al-Mu'minun: verse 78).**

﴿وَجَعَلَ لَكُمُ ٱلسَّمْعَ وَٱلْأَبْصَٰرَ وَٱلْأَفْـِٔدَةَ ۖ قَلِيلًا مَّا تَشْكُرُونَ﴾ (السجدة:9).

" 9)... and He gave you hearing (ears)*, sight* (eyes) *and hearts. Little is the thanks you give!"* **(Ch.32 As-Sajdah: verse 9).**

﴿إِنَّ ٱلسَّمْعَ وَٱلْبَصَرَ وَٱلْفُؤَادَ كُلُّ أُو۟لَٰٓئِكَ كَانَ عَنْهُ مَسْـُٔولًا﴾ (الإسراء:36).

" 36)... Verily! The hearing, and the sight, and the heart, of each of those one will be questioned (by Allah)*."* **(Ch.17 Al-Isra': verse 36).**

God Almighty indicated that the basic means of knowledge for the child are the hearing, the sight and the heart (intellect):

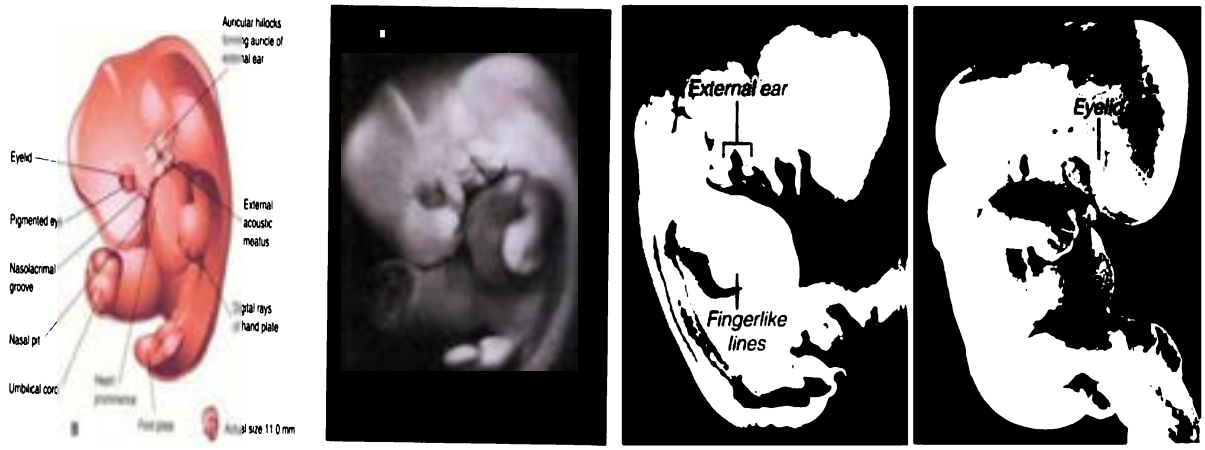
﴿وَٱللَّهُ أَخْرَجَكُم مِّنۢ بُطُونِ أُمَّهَٰتِكُمْ لَا تَعْلَمُونَ شَيْـًٔا وَجَعَلَ لَكُمُ ٱلسَّمْعَ وَٱلْأَبْصَٰرَ وَٱلْأَفْـِٔدَةَ ۙ لَعَلَّكُمْ تَشْكُرُونَ﴾ (النحل:78).

" 78) And Allah has brought you out from the wombs of your mothers while you know nothing. And He gave you hearing, sight, and hearts that you might give thanks (to Allah)***."*** **(Ch.16 An-Nahl: verse 78).**

By means of the hearing and the sight, the newborn realizes what is around him little by little, learns things, develops abilities and experiences. Studies of human embryology have proven this arrangement of the three senses is the same as the arrangement used by humans from their early embryonic stages until adulthood.

The development of the auditory system in the human fetus: It is possible to realize it between the third and fourth weeks of fetal life, by the appearance of the ear discs on the twenty-fourth to the twenty-fifth day, while the fetus is still in *the Alaqah* stage and its length does not exceed 4-5 mm. From the ear discs, the inner ears are formed, then the development of the two membranous cochleas begins between the fourth and eighth weeks. Between the twentieth and twenty-first weeks, the inner ears have fully developed and are able to receive sound stimuli and transmit them to the auditory regions of the brain without the need for both the middle and outer ears, which are created between the tenth and twentieth weeks, then connected on each side of the inner ear corresponding to each one of them.

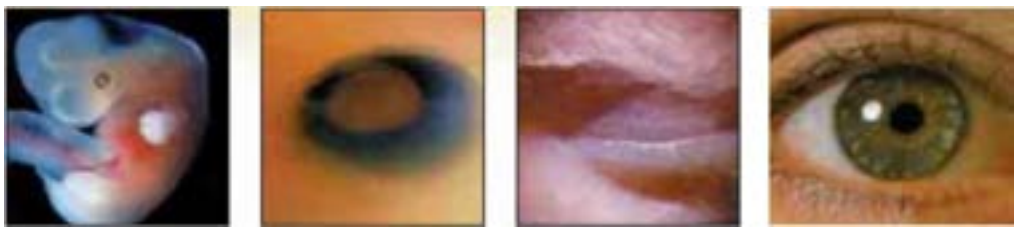
Hearing development in the fetus is complete since the fifth month. From that early time the fetus hears external sounds and the rumbling of its mother's intestines. Its auditory awareness is good from birth and even before birth.



An illustration and a group of pictures of a fetus (42-44 nights from the date of fertilization) with the head visible and the beginnings of the formation of the eyes, ears and fingers of the hands

4 months old fetus, now it starts to hear the surroundings. The Fetus is 12 cms in length, and 140 grams in weight

The development of the visual system in the human fetus: The two visual vesicles appear with the formation of the ear discs in the middle of the fourth week of the fetus's life. By the end of the fifth week, the two eye lenses follicles appear, and with the beginning of the sixth week, pigments begin to appear in the eyes retinas, however, this is not completed until the twenty-fifth week. When the eyelids are formed in the fetus, the two eyelids fuse in the third month, and in the seventh month, the eyelids taper off from the eyes, which do not see anything in the complete darkness surrounding them, due to the incomplete development of the optic nerves, which are unable to communicate vision impulses efficiently to the visual area of the brain until the tenth week after birth, so newborns cannot distinguish between darkness and light and can only perceive shaky images of the things they look at.



Illustrative pictures of the stages of development of the eye in the fetus until it reaches its creative final shape

Left: A fetus in the 16th week showing his eyebrows hair and eyelashes. Being able to suck his finger
Right: A 13-week fetus with complete formation of eyes, however, the eyelids remain closed for few months

When the eye lens is formed in the fetus, it is covered with a capsule (the vascular lenticular capsule) from the middle layer (the mesoderm), because it is permeated with blood vessels that atrophy in the seventh month, and in this month this capsule is incised in its middle, forming an opening and a gap known as: The eye pupil or pupil.

llustration of the stages of eye lens formation

God Almighty advanced hearing over sight in the Holy Qur'an, because hearing is more informative and greater even than the blessing of sight, the newborn learns through hearing much more than what he learns through sight, as the deaf from birth cannot learn the language at all, so he is mute.

When the child is born, he can see things, but his awareness of visual objects is weak and meager, while the fetus can hear in the fifth month of pregnancy, as he listens to his mother's heartbeats and the rumbling of her intestines, in addition to the external sounds.

It is scientifically proven a person loses his sense of sight before he loses his sense of hearing when he starts sleeping, anesthesia, suffocation, or even when he is dying. Also, the auditory region in the brain is organically integrated before the visual region during pregnancy and even after birth. Therefore, the child acquires audio knowledge before visual knowledge.

The noble Qur'anic verses arrange the eye before the ear, due to the spatial precedence of each of the eyes to the ears in their place on the human face. While the verses mention the sense of hearing over the sense of sight, because the centers of hearing in the brain precede the centers of vision, as the centers of hearing are located in the two lateral lobes of the brain, while the centers of vision are located in the back of the brain.

Thus, the Holy Qur'an differentiated between the organs of receiving (such as the eye and the ear) and the sensory centers in the brain, as the function of the organs of receiving is to transfer sensory stimuli to their centers in the brain where perception takes place.

The Heart & *Al-Fouad*: The emergence of the heart can be distinguished on the twenty-fifth day of the fetus's life, when the heart begins its first beat, which continues at a rate of 60 beats per minute during the first month of heart development, however, this is preceded by many events. On the thirteenth day, some cells move to the supposed location of the heart formation in the chest and unite with each other to form a tube in the shape of the letter (U). This tube begins to develop and grow little by little until the formation of the heart with its four chambers is completed on the fortieth day after fertilization. Other cells form blood vessels, which are completed on the twenty-first day, to be ready for work at the beginning of the heartbeat, to let the blood circulation of the fetus flows and fills the heart and blood vessels at the end of the fourth week. The first heartbeat begins as waves, one of which includes the heart along its length, but when the heart is fully formed, these contractions are distributed among its four chambers.

The heart appearing as a red dot

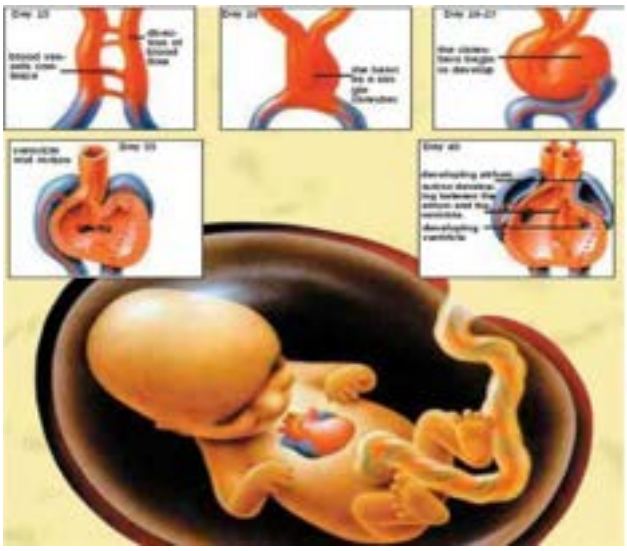
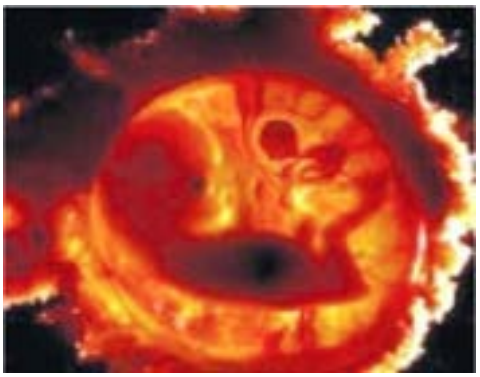


Illustration of the stages of heart formation



The fetus's heart beats 54 million times during pregnancy

Al-Fouad: **It is the heart of the heart (the core of the person)**. It is the center of perception and discernment.

Until recently, physicians believed the heart was just a pump pumping bad blood to the lungs for purification, then receiving oxygenated blood from them to redistribute it to all parts of the body.

However, the Noble Qur'an 14 centuries ago described the hearts with many descriptions suggesting they have major functions other than pumping blood, including descriptions of: Safety, reassurance, mercy, goodness, tranquility, the ability to reason and understand. In addition to descriptions of: Cruelty, blindness, and aberration, to other descriptions that require degree of awareness and feeling with irritability and rationality.

﴿ أَفَلَمْ يَسِيرُوا۟ فِى ٱلْأَرْضِ فَتَكُونَ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَآ أَوْ ءَاذَانٌ يَسْمَعُونَ بِهَا ۖ فَإِنَّهَا لَا تَعْمَى ٱلْأَبْصَٰرُ وَلَٰكِن تَعْمَى ٱلْقُلُوبُ ٱلَّتِى فِى ٱلصُّدُورِ ﴾ (الحج:46).

" 46) Have they not travelled through the land, and have they hearts wherewith to understand and ears wherewith to hear? Verily, it is not the eyes that grow blind, but it is the hearts which are in the chests that grow blind." **(Ch.22 Al-Hajj: verse 46).**

﴿ خَتَمَ ٱللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ ۖ وَعَلَىٰٓ أَبْصَٰرِهِمْ غِشَٰوَةٌ ۖ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴾ (البقرة:7).

" 7) Allah has set a seal on their hearts and on their hearing, (i.e. they are closed from accepting Allah's Guidance)***, and on their eyes there is a covering. Theirs will be a great torment."*** **(Ch.2 Al-Baqarah: verse 7).**

﴿ثُمَّ قَسَتْ قُلُوبُكُم مِّنۢ بَعْدِ ذَٰلِكَ فَهِيَ كَٱلْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً﴾ (البقرة:74).

***" 74) Then, after that, your hearts were hardened and became as stones or even worse in hardness..."*(Ch.2 Al-Baqarah: verse 74).**

Scientists have discovered that the heart contains more than forty thousand neurons having an important role in thinking, perception, behavior, and guiding the brain. They pointed out as if there is a small brain in the heart consisting of a network of neurons, chemical transmitters, proteins, and permanent cells. This small heart ***(Al-Fouad)*** works independently of the brain in learning, remembering and feeling. Medical researches have mentioned that the heart sends more signals to the brain than it receives from it, through impulses, neurotransmitters, and hormones. The electromagnetic field of the heart, exceeds that of the brain dozens of times. These studies have proven that information is transmitted between the heart and the mind regularly, which makes this connection what can be expressed by ***(Al-Fouad)*** or (**the heart of the heart**), thus the meaning of **the perception of hearts** is understood.

Breathing (blowing) The *Ruh* (Soul-Spirit):

﴿ وَيَسْـَٔلُونَكَ عَنِ ٱلرُّوحِ ۖ قُلِ ٱلرُّوحُ مِنْ أَمْرِ رَبِّى وَمَآ أُوتِيتُم مِّنَ ٱلْعِلْمِ إِلَّا قَلِيلًا ﴾ (الإسراء:85).

" 85) And they ask you (O Mohammad) ***concerning the Ruh*** (the Spirit)***; Say: "The Ruh*** (the Spirit) ***is one of the things, the knowledge of which is only with my Lord. And of knowledge, you*** (mankind) ***have been given only a little."* (Ch.17 Al-Isra': verse 85).**

﴿ فَإِذَا سَوَّيْتُهُۥ وَنَفَخْتُ فِيهِ مِن رُّوحِى فَقَعُوا۟ لَهُۥ سَٰجِدِينَ﴾ (الحجر:29).

" 29) "So, when I have fashioned him completely and breathed into him (Adam) ***the soul which I created for him, then fall*** (you) ***down prostrating yourselves unto him."* (Ch.15 Al-Hijr: verse 29).**

﴿ ثُمَّ سَوَّىٰهُ وَنَفَخَ فِيهِ مِن رُّوحِهِۦ ﴾ (السجدة:9).

" 9) Then He fashioned him in due proportion, and breathed into him the soul (created by Allah for that person)***..."*** **(Ch.32 As-Sajdah: verse 9).**

The Qur'anic and prophetic texts indicate that breathing of the soul takes place after the completion of the embryo *(Mudghah)*, while the life taking place before breathing of the soul is a life of another kind which Muslim scholars called **(vegetative life)**.

The fetus, before the soul is breathed into it, has the movement of growth and nourishment like a plant, but not by his own will. When the soul is breathed into him, his sensory movement and his will, join the movement of his growth and nourishment. When the fetus is able to move voluntarily with his desire compared to the involuntary reflexive movement, this can be considered evidence of the existence of the soul as well. Allah (SWT) says in the Holy Qur'an:

﴿ثُمَّ أَنشَأْنَٰهُ خَلْقًا ءَاخَرَ ۚ فَتَبَارَكَ ٱللَّهُ أَحْسَنُ ٱلْخَٰلِقِينَ﴾(المؤمنون:14).

" 14) ...then We brought it forth as another creation. So Blessed is Allah, the Best of creators." **(Ch.23 Al-Mu'minun: verse 14).**

Muslim scholars have interpreted this noble verse as: The development of the fetus into a hearing, seeing creature (Ibn Kathir), and the breath of the soul into it (Al-Qurtubi, Al-Shawkani, and Al-Jalalayn).

Abdullah ibn Masoud reported: Prophet Mohammad (PBUH) told us: *"The creation of one of you is gathered in his mother's womb for forty days, then he will be Alaqah* (a clinging clot) *like that, then he will be Mudghah* (an embryo) *like that, then The angel will be sent to breathe the spirit into him and is commanded by four words as he writes down his provision, his life span, his work, and whether he is miserable or happy."* (Sahih Muslim 4/2036).

The scholars have agreed that blowing of the soul takes place at the completion of 120 days, based on the previous hadith. They said that synthesis takes place in the *Alaqah* then the *Mudghah* (embryo), but blowing of the soul does not take place until after the embryo is complete.

Dr. Mohammad Ali Al-Bar says in his book **"Summary of Qur'anic Embryology"**: Knowing the time of soul breathing is important for doctors because several issues are based on it, the most important of which is the so-called medical abortion (in cases of fetal deformity and other pregnancies whose continuation is dangerous to the fetus or the life of the mother) is not permissible at all after the soul has been breathed in, according to the consensus of the scholars.

The Safe Lodging – The Three Darknesses – The Loss of The Wombs

Describing The Womb as "A Safe Lodging":

The Holy Qur'an described the place where *the Nutfah* settles with two comprehensive and expressive descriptions. The Almighty said:

﴿ ثُمَّ جَعَلْنَٰهُ نُطْفَةً فِى قَرَارٍ مَّكِينٍ ﴾ (المؤمنون:13).

" 13) Thereafter We made him (the offspring of Adam) ***as a Nutfah*** (mixed drops of the male and female sexual discharge) ***and lodged it in a safe lodging*** (womb of the woman)***."*** **(Ch.23 Al-Mu'minun: verse 13).**

And the Almighty said:

﴿أَلَمْ نَخْلُقكُّم مِّن مَّآءٍ مَّهِينٍ ﴿٢٠﴾ فَجَعَلْنَٰهُ فِى قَرَارٍ مَّكِينٍ ﴿٢١﴾ إِلَىٰ قَدَرٍ مَّعْلُومٍ ﴾ (المُرسلات:20-22).

" 20) Did We not create you from a despised water (semen)***?***

21) Then We placed it in a place of safety (womb)**,**

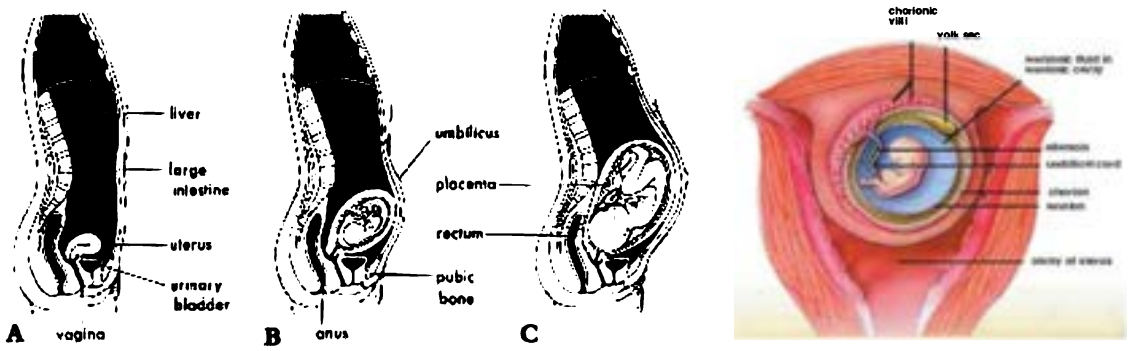
22) For a known period (determined by gestation)***?"*** **(Ch.77 Al-Mursalat: verses 20-22).**

The word ***(Lodging)*** in the holy verses refers to the relationship between the fetus and the womb. The womb is (a place for the fetus to settle), while ***(Safe)*** refers to the relationship between the womb and the mother's body.

The Holy Qur'an described the place where *the Nutfah* settles (in the womb) as ***(Lodging- Settlement)***. Science revealed many details of this comprehensive and expressive description. Although the nature of the human body is to expel any foreign body, the uterus houses the fetus, nourishes it, and responds to its growth, expanding to a large extent to suit its development. It is a Safe Lodging for it. The secretion of the pregnancy hormone (progesterone) contributes to the stability of the uterus by reducing its contractions.

The uterus has muscles and connective ligaments protecting the fetus inside it. The fetus is also surrounded by several layers after the amniotic fluid providing the fetus with a suitable place for stability and growth, protecting it from bruises, namely: The amniotic membrane fused to the placenta, the thick muscle layer of the uterus and the abdominal wall. Thus, the word ***(Lodging)*** was used in the Holy Qur'an for all these meanings, including the functions of the womb as a suitable place for the stability of the fetus, enabling it to continue its growth.

As for the word ***"Safe"***, this refers to the relationship of the uterus to the mother's body and its ideal location for the creation and growth of a new being. The uterus is located in the center of the pelvis, it is surrounded by bones, muscles, and ligaments that firmly anchor it to the body, so it is firmly established, as the Holy Qur'an confirmed.



Illustrations of the uterus as a *Safe Lodging*, which houses and nourishes the fetus and expands greatly to match its growth

The Three Darknesses Description:

The Almighty said, indicating the continuity of embryonic development and the transition from one stage to another:

﴿يَخْلُقُكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ خَلْقًا مِّنۢ بَعْدِ خَلْقٍ فِي ظُلُمَاتٍ ثَلَاثٍ﴾(الزمر:6).

***" 6)... He creates you in the wombs of your mothers: creation after creation in three veils of darkness..."* (Ch.39 Az-Zumar: verse 6).**

Ibn Kathir, Ibn Jarir and Al-Jalalan mentioned in their interpretations that the three darknesses are: **The darkness of the abdomen**, **the darkness of the womb** and **the darkness of the placenta**.

The membranes surrounding the fetus protect him from shocks and bruises

If we look closely at the abdominal wall, we find it composed of three layers as well. The muscles of the abdominal wall are three: The external oblique, the internal oblique, and the transversalis.

Likewise, the uterine wall is composed of three layers: The peritoneum (perimeterium), the muscular layer (myometerium), and the inner lining layer (endometerium).

Embryologists have proven that darkness is important for the development of the fetus, as light hinders the different stages of growth. The fetus is surrounded during the stages of its development in the womb by three membranes:

1- The amniotic membrane (amnion): Which contains fluid surrounding the fetus, making it in a state of swimming, which protects it from bruises received by the uterus and also facilitates its movement to facilitate its positioning during childbirth.

2- Chorionic membrane (chorion).

3- The decidua: It is part of the inner membrane of the uterus.

Minimum duration of pregnancy:

The fetus becomes ready for life outside the womb after the completion of the sixth month. It is interesting to note the Qur'anic statement mentioning that both the stages of pregnancy and weaning from lactation last 30 months:

﴿حَمَلَتْهُ أُمُّهُۥ كُرْهًا وَوَضَعَتْهُ كُرْهًا ۖ وَحَمْلُهُۥ وَفِصَٰلُهُۥ ثَلَٰثُونَ شَهْرًا﴾ (الأحقاف:15).

" 15)... His mother bears him with hardship. And she brings him forth with hardship, and the bearing of him, and the weaning of him is thirty months..." **(Ch.46 Al-Ahqaf: verse 15).**

In another 2 chapters of the Holy Qur'an, it is mentioned that the weaning is after a lactation period of 24 months:

﴿حَمَلَتْهُ أُمُّهُۥ وَهْنًا عَلَىٰ وَهْنٍ وَفِصَٰلُهُۥ فِى عَامَيْنِ﴾ (لقمان:14).

" 14)... His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years..." **(Ch.31 Luqman: verse 14).**

﴿ وَٱلْوَٰلِدَٰتُ يُرْضِعْنَ أَوْلَٰدَهُنَّ حَوْلَيْنِ كَامِلَيْنِ ۖ لِمَنْ أَرَادَ أَن يُتِمَّ ٱلرَّضَاعَةَ﴾ (البقرة:233).

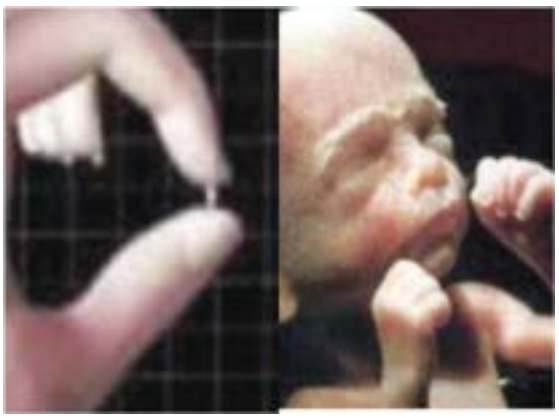
" 233) Mothers may nurse [i.e., breastfeed] ***their children two complete years for whoever wishes to complete the nursing*** [period]***..."*** **(Ch.2 Al-Baqarah: verse 233).**

With simple calculation, the Qur'anic statement considered six months as the minimum period for pregnancy.

After the stage of *Al-Nash'ah* (foundation- nurture), the fetus becomes another creation capable of life and survival outside the womb at the completion of the sixth month of its creation, this agrees with the previous noble Qur'anic verses. Before the twenty-second week in which this phase begins, the fetus comes out aborted in most cases, **so blessings be to God the best of creators**.

Since childbirth usually takes place after nine months, the three months between the end of pregnancy and childbirth can be considered as a period of uterine incubation, because the six months are sufficient for a person to survive.

Experience has shown it is rare for a newborn to survive if its weight is less than 500 gm or its fertilization age is less than 22 weeks. As for embryos born between the 26th and 28th week, they survive, but with difficulty, because the development of their respiratory and central nervous systems is not completed. The term miscarriage refers to all pregnancies ending before the viable period outside the womb.



One month

Six months

Nine months

The Loss of The Wombs:

﴿وَمَا تَحْمِلُ مِنْ أُنثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِۦ ۚ وَمَا يُعَمَّرُ مِن مُّعَمَّرٍ وَلَا يُنقَصُ مِنْ عُمُرِهِۦٓ إِلَّا فِى كِتَٰبٍ ۚ إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٌ﴾ (فاطر:11).

" 11)... And no female conceives nor does she give birth except with His knowledge. And no aged person is granted [additional] *life nor is his lifespan lessened but that it is in a Book* (Al-Lauh Al-Mahfuz). *Indeed, that is easy for Allah."* **(Ch.35 Fatir: verse 11).**

﴿إِنَّ ٱللَّهَ عِندَهُۥ عِلْمُ ٱلسَّاعَةِ وَيُنَزِّلُ ٱلْغَيْثَ وَيَعْلَمُ مَا فِى ٱلْأَرْحَامِ ۖ وَمَا تَدْرِى نَفْسٌ مَّاذَا تَكْسِبُ غَدًا ۖ وَمَا تَدْرِى نَفْسٌۢ بِأَىِّ أَرْضٍ تَمُوتُ ۚ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٌ﴾ (لقمان:34).

" 34) Verily Allah, with Him (Alone) *is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allah is All-Knower, All-Aware* (of things)*."* **(Ch.31 Luqman: verse 34).**

﴿ ٱللَّهُ يَعۡلَمُ مَا تَحۡمِلُ كُلُّ أُنثَىٰ وَمَا تَغِيضُ ٱلۡأَرۡحَامُ وَمَا تَزۡدَادُۖ وَكُلُّ شَيۡءٍ عِندَهُۥ بِمِقۡدَارٍ ﴾ (الرعد:8).

" 8) Allah knows what every female carries and what the wombs lose [prematurely] ***or exceed*** (increase)***. And everything with Him is by due measure."*** **(Ch.13 Ar-Ra'd: verse 8).**

The previous verses indicate God Almighty knows what every female carries with a comprehensive and definitive knowledge which is not limited to masculinity or femininity, health or disease, but includes term, sustenance, misery or happiness, the place of death, other current and future conditions, as well as whether it will or will not be. In addition to whether the wombs will decrease with decay or miscarriage, or will increase with the completion and growth of pregnancy.

The loss of water means its decrease and depletion by its absorption by the earth. As for ***the loss of the wombs***, it is what decreases from the wombs by the early loss of the fetus and its dissolution and absorption in the bodily fluids, making it like water which is absorbed by the earth. Hence the miraculous use of the verb **(to lose)**. As for the Almighty's saying: ***"Exceed"***, it refers to the completion of the fetus growth to the stage of full pregnancy.

The fetal stage is the most dangerous stage in the life of both the mother and her fetus. Despite this divine selection of each of the spouses, the fertilizing sperm and the ovum, medical studies indicate about 78% of every pregnancy is aborted and discharged, or is dissolved and absorbed inside the womb. Approximately 50% of these cases are lost even before the mother knows she is already pregnant.

In that aspect, Prophet Mohammad (PBUH) said: *"If the Nutfah falls into the womb, God sends an angel who says: O Lord, is it created or uncreated? If God said: Uncreated, the womb would devour it as blood. But if God said created, the angel would say: O Lord is he wretched or happy? What is the deadline? What is the effect? In which land will be the death?"* (Narrated by Imam Ahmad in his Musnad, Hadith 1/374).

There is another miracle in this Qur'anic expression:

﴿وَمَا تَزۡدَادُۖ﴾(الرعد:8).

" 8) ... or exceed (increase)***..."*** **(Ch.13 Ar-Ra'd: verse 8).**

As the weight of the fetus at the end of the second month of its life does not exceed five grams and its length does not exceed 3-5 cm, while its weight at the end of the ninth month reaches about 3.5 kilograms and its length reaches about half a meter.

In His Almighty saying:

﴿وَكُلُّ شَيْءٍ عِندَهُۥ بِمِقْدَارٍ﴾ (الرعد:8).

***" 8)...And everything with Him is by due measure..."* (Ch.13 Ar-Ra'd: verse 8).**

There is reference to estimating everything with great accuracy, because He the Almighty, who establishes whatever He wills in the wombs.

He (GOD) bestows females to whom He wills, and He (GOD) bestows males to whom He wills (Sex Determination):

﴿لِّلَّهِ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ يَخْلُقُ مَا يَشَآءُ ۚ يَهَبُ لِمَن يَشَآءُ إِنَٰثًا وَيَهَبُ لِمَن يَشَآءُ ٱلذُّكُورَ ﴿٤٩﴾ أَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَإِنَٰثًا ۖ وَيَجْعَلُ مَن يَشَآءُ عَقِيمًا ۚ إِنَّهُۥ عَلِيمٌ قَدِيرٌ﴾ (الشورى:49-50).

" 49) To Allah belongs the kingdom of the heavens and the earth. He creates what He wills. He bestows female (offspring) ***upon whom He wills, and bestows male*** (offspring) ***upon whom He wills.***

***50) Or He bestows both males and females, and He renders barren whom He wills. Verily, He is the All-Knower and is Able to do all things."* (Ch.42 Ash-Shura: verses 49-50).**

As it is clear from the previous verses, the Creator Almighty ***("creates what He wills. He bestows female*** (offspring) ***upon whom He wills, and bestows male*** (offspring) ***upon whom He wills")***. And if He wills, He gives to whoever He wants both females and males ***("Or He bestows both males and females")***. He Almighty by his own will ***("renders barren whom He wills").***

The Lord may bestow children to those who lost hope to have, as He did with **The Prophet *Ibrahim* (Abraham)**, peace be upon him:

﴿وَٱمۡرَأَتُهُۥ قَآئِمَةٞ فَضَحِكَتۡ فَبَشَّرۡنَٰهَا بِإِسۡحَٰقَ وَمِن وَرَآءِ إِسۡحَٰقَ يَعۡقُوبَ ٧١ قَالَتۡ يَٰوَيۡلَتَىٰٓ ءَأَلِدُ وَأَنَا۠ عَجُوزٞ وَهَٰذَا بَعۡلِي شَيۡخًاۖ إِنَّ هَٰذَا لَشَيۡءٌ عَجِيبٞ ٧٢ قَالُوٓاْ أَتَعۡجَبِينَ مِنۡ أَمۡرِ ٱللَّهِۖ رَحۡمَتُ ٱللَّهِ وَبَرَكَٰتُهُۥ عَلَيۡكُمۡ أَهۡلَ ٱلۡبَيۡتِۚ إِنَّهُۥ حَمِيدٞ مَّجِيدٞ﴾ (هود:71-73).

" 71) And his wife was standing (there)***, and she laughed, so We gave her glad tidings of Ishaq*** (Isaac)***, and after Ishaq, of Ya'qub*** (Jacob)***.***

72) She said (in astonishment)***: "Woe unto me! Shall I bear a child while I am an old woman, and here is my husband an old man? Verily! This is a strange thing!"***

73) They said: "Do you wonder at the Decree of Allah? The Mercy of Allah and His Blessings be on you, O the family *[of Ibrahim* (Abraham)*]. Surely, He* (Allah) ***is All-Praiseworthy, All-Glorious."*** **(Ch.11 Hud: verses 71-73).**

And as the Lord did with **The Prophet *Zakariyya* (Zachariah)**, peace be upon him:

﴿يَٰزَكَرِيَّآ إِنَّا نُبَشِّرُكَ بِغُلَٰمٍ ٱسۡمُهُۥ يَحۡيَىٰ لَمۡ نَجۡعَل لَّهُۥ مِن قَبۡلُ سَمِيّٗا ٧ قَالَ رَبِّ أَنَّىٰ يَكُونُ لِي غُلَٰمٞ وَكَانَتِ ٱمۡرَأَتِي عَاقِرٗا وَقَدۡ بَلَغۡتُ مِنَ ٱلۡكِبَرِ عِتِيّٗا ٨ قَالَ كَذَٰلِكَ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّنٞ وَقَدۡ خَلَقۡتُكَ مِن قَبۡلُ وَلَمۡ تَكُ شَيۡـٔٗا﴾ (مريم:7-9).

" 7) (Allah said) ***"O Zakariyya*** (Zachariah)***! Verily, We give you the glad tidings of a son, whose name will be Yahya*** (John)***. We have given that name to none before*** (him)***."***

8) He said: "My Lord! How can I have a son, when my wife is barren, and I have reached the extreme old age."

9) He said: "So (it will be)***. Your Lord says: It is easy for Me. Certainly I have created you before, when you had been nothing!"*** **(Ch.19 Maryam: verses 7-9).**

The 3 steps mentioned in the Qur'an & Sunnah [Prophet Mohammad (PBUH) mannerisms] determining the sexual development (masculinity & femininity):

1st step: The Destination in *The Nutfah*:

﴿وَأَنَّهُۥ خَلَقَ ٱلزَّوۡجَيۡنِ ٱلذَّكَرَ وَٱلۡأُنثَىٰ ٤٥ مِن نُّطۡفَةٍ إِذَا تُمۡنَىٰ﴾ (النجم:45-46).

" 45) And that He (Allah) ***creates the pairs, male and female,***

46) From Nutfah (drops of male and female discharges) ***when it is emitted."*** **(Ch.53 An-Najm: verses 45-46).**

If the ovum is fertilized with a sperm carrying the Y chromosome, the result will be male, but if it carries the X chromosome, the result will be female, by God's will.

Thawban reported: While I was standing with Prophet Mohammad (PBUH), a Jewish rabbi came and said: I came to ask you about something that no one on earth knows except a prophet. I came to ask you about the boy? So the Prophet (PBUH) said: *"Man's semen is white and Woman's sexual discharge is yellow. So when they meet, if man's semen overpowers woman's sexual discharge, this results in a male, by God's permission, and if woman's sexual discharge overpowers man's semen, this results in a female, by God's permission."* The Jew said: You are right, and you are a prophet, then he left. (Sahih Muslim in the Book of Menstruation - 315).

This honorable hadith is a complete miracle as humankind knew that the human fetus consists of man's sperm and woman's ovum only in the nineteenth century AD, this was confirmed beyond any doubt in the early twentieth century.

The hadith included a description of both man's and woman's sexual discharges. The vaginal discharge tends to be yellow, as well as the vesicle of Graf discharge, when the ovum comes out of this vesicle, then it is called **the corpus luteum** (the yellow body). This is also a miracle, as those data were not known at that time.

The hadith also indicated that vaginal secretions have an effect on masculinity and femininity. Scientists determined the vaginal secretions are acidic lethal to sperms, and the cervical secretions are alkaline but sticky at time other than the time when the ovum is secreted, however, it softens and decreases its viscosity when the ovum comes out. These secretions must have an effect on the activity of the male (Y) or female (X) sperms.

Scientists have proven male's secretions are alkaline and female's secretions are acidic. If the two secretions meet and the female acidity overpowers the male alkalinity, then the opportunity becomes available for the ovum to be fertilized by the sperm carrying the female sex (the X chromosome), so if the acidity which is a feminine characteristic, predominates, the result will be a female fetus. Needless to say, if the alkalinity which is a masculine characteristic predominates, the result will be a male fetus, as the acidity and alkalinity of the medium control the weakness and strength of the movement of the male (Y) and female (X) sperms.

However, no matter how diligent scientists are in their scientific explanations, the matter remains dependent on **the will and power of God, Glory be to Him.**

2nd Step: The differentiation of the two gonads into testes or ovaries in the flesh-covering stage.

3rd Step: The differentiation of the external genitalia in the stage of *AlNash'ah* (foundation- nurture).

Refers to that, the hadith reported by Hudhayfah, that the Prophet Mohammad (PBUH) said: *"When a Nutfah passed forty-two nights, God sends an angel to it, who forms it, and creates its hearing, its sight, its skin, its flesh, and its bones, then it says, O Lord, male or female, Then your Lord decides what He wills and the angel writes it."* (Narrated by Muslim).

According to the hadith, the angel asks God's permission to make the fetus male or female after creating hearing, sight, flesh, bone and skin, so God gives him permission to do so. This is achieved by the creation of the external genitalia through which the final distinction between masculinity and femininity is accomplished, so the phases of sex determination are completed, and this takes place in the twelfth week.

The Labor Stage (facilitation of the path)

After 9 lunar months (38 weeks), the fetus completed its growth, and the time has come for it to leave the womb after this specified period:

﴿وَنُقِرُّ فِي ٱلْأَرْحَامِ مَا نَشَآءُ إِلَىٰٓ أَجَلٍ مُّسَمًّى﴾ (الحج:5).

***" 5)... And We cause whom We will to remain in the wombs for an appointed term,..."* (Ch.22 Al- Hajj: verse 5).**

The term is specified and appointed, the period is estimated and known:

﴿أَلَمْ نَخْلُقكُّم مِّن مَّآءٍ مَّهِينٍ ﴿٢٠﴾ فَجَعَلْنَٰهُ فِى قَرَارٍ مَّكِينٍ ﴿٢١﴾ إِلَىٰ قَدَرٍ مَّعْلُومٍ﴾ (المُرسلات:20-22).

" 20) Did We not create you from a despised water (semen)***?***

21) Then We placed it in a place of safety (womb)**,**

***22) For a known period?"* (Ch.77 Al- Mursalat: verses 20-22).**

The labor phase ending with childbirth includes four stages:

1-The stage of expanding the cervix (cervical dilatation) and contracting the uterine muscle:

This occurs as a result of many factors, including mechanical and hormonal ones, where a group of hormones are secreted to help starting the labor. Among these hormones is the relaxin hormone, which is secreted by the ovaries and the placenta, leading to laxity of the ligaments of the pelvic joints and softening of the cervix. This stage takes about (7-12 hours) as the cervix is prepared by expansion and dilatation for the passage of the newborn.

2-The stage of the newborn expulsion (delivery):

This stage takes about (30-50 minutes), begins after the cervix is sufficiently dilated, as a result of the successive uterine contractions (beginning in its upper part, which consists of active, mobile contracting muscle tissue, providing the force needed to push the newborn through its thin, resting lower part). The membranes filled with mucus liquid emerge through the cervix, with each uterine contraction, as a watery sac, facilitating its expansion. These membranes provide - after they are torn - a soft, sticky surface on which the newborn slides, so its head begins to come out first.

It is remarkable that the diameter of the newborn's head may exceed 12cm, which exceeds three times the diameter of the vaginal canal in the normal state. Besides, the position of the newborn changes when it passes through the pelvic cavity, which has an irregular shape. These changes that occur in the reverse position are: Descent, flexion, internal rotation, extension, recovery of the normal position, then external rotation. The aforementioned elements contribute to facilitating the passage of the newborn through the birth canal.

When we see this and see the role of many endogenous hormonal factors helping in the exit of the fetus, in addition to the stretching of the pelvic ligaments and its muscles to facilitate this exit, we know the wisdom of His saying, the Almighty:

﴿ثُمَّ ٱلسَّبِيلَ يَسَّرَهُۥ﴾(عبس:20).

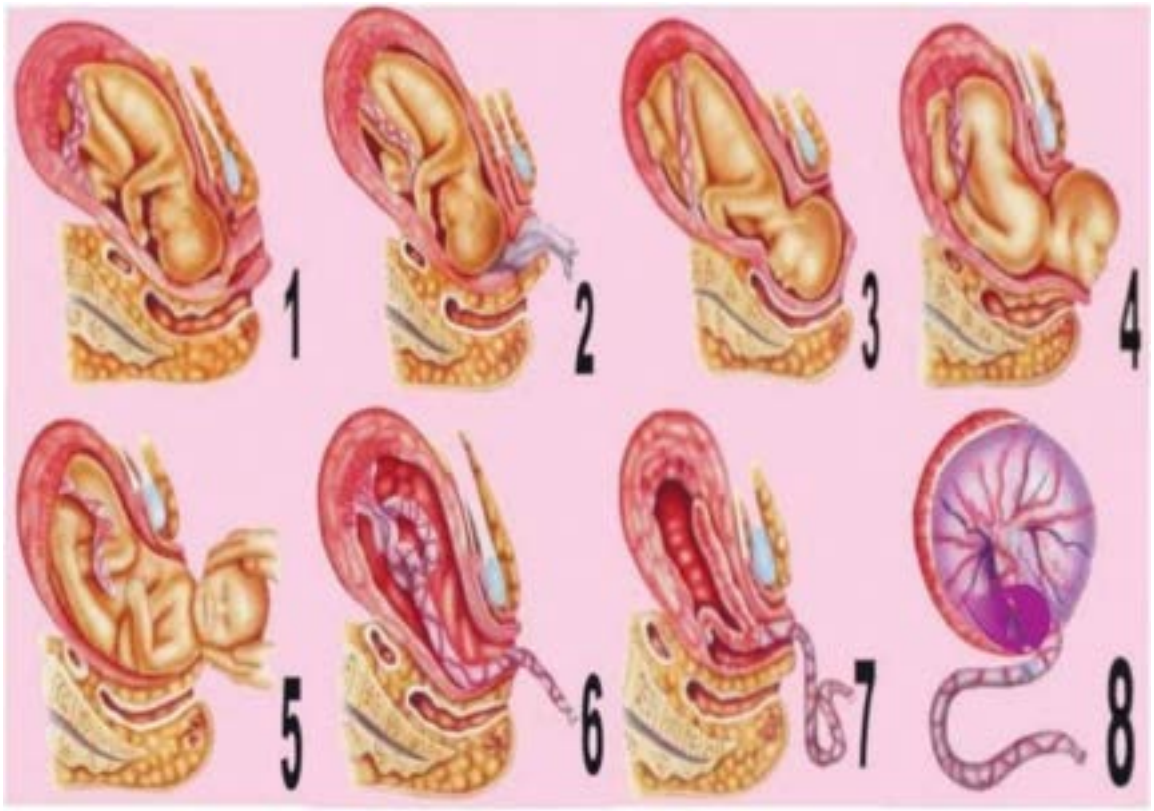
***" 20) Then He makes the Path easy for him."* (Ch.80 Abasa: verse 20).**

Which among its meanings is facilitating the path of the newborn to facilitate childbirth, as the birth canal appears in its normal position as a passage through which it is difficult for the newborn to pass, however, many factors facilitate the process of childbirth. **So blessed be God, the Most Wise, The Almighty.**

3-The stage of expulsion of the placenta: this stage lasts about **15 minutes**.

4-The stage of uterine contraction: To reduce bleeding after the end of the delivery process. This stage may last about **two hours**.

After birth, the newborn begins another stage of his life.



Illustrations of the labor (delivery) stages,
the Islamic term for it is *(facilitating the path)*

(1) and (2): Dilatation of the cervix in the first stage of the process. Note that the mucous membranes lining the uterus and the placenta push into the uterine canal, facilitating its expansion.
(3), (4), and (5): The passage of the newborn through the uterine canal and vagina in the second stage of labor.
(6) Contraction of the uterus in the third stage, and shrinking of the placenta and its separation from the wall of the uterus.
(7) and (8): The delivery is completed with the placenta expulsion.

Conclusion:

The foregoing, detailed review of the noble verses and the scientific analysis of the entire embryonic stages showed us that those Qur'anic verses provided an accurate description of the main stages the human fetus from its formation and upbringing, till the completion of birth.

We note these Qur'anic expressions (*Nutfah- Alaqah* [clinging clot]- *Mudghah* [lump of flesh]- bones formation- covering with flesh- *Nash'ah* [foundation]- modification) are completely identical to the observations of modern embryology, expressing manifestations of both the external and internal changes. In addition to being understandable expressions for people with different backgrounds.

These wonderful Qur'anic miracles are only coming from the comprehensive knowledge of God, the All-Knowing, the All-Aware. These miracles were acknowledged by the consultant embryologist Professor Keith Moore as well as other non-Muslim scientists.

However, the current expressions used in embryology to describe these stages do not highlight the distinctive characteristics of the fetus at each stage, as numerical numbering is used without reference to any description.

A figure showing the calculation of the stages of fetal development according to the division of the scientist (Carnegie)

The Qur'anic revelation, miraculously stated the stages of human creation, in precise terms coinciding with modern knowledge, proving that the fetal creation and development take place in stages and phases, as the Almighty says:

﴿مَّا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا ﴿١٣﴾ وَقَدْ خَلَقَكُمْ أَطْوَارًا﴾ (نوح:13-14).

" 13) What is [the matter] *with you that you do not attribute to Allah* [due] *grandeur*

14) While He has created you in (different) *stages."* **(Ch.71 Nuh: verses 13-14).**

However, at that time, Non-Muslim anatomists believed a person is created from the blood of menstruation. Even in the 17th century they believed the fetus was created entirely from the sperm of a man, then began to grow after entering the womb, so they imagined a person as a seed (like a small plant) completely reduced to this small sized sperm! Until the 18th century came, and the microscope proved both the sperm and the ovum are necessary for conception, miraculously, this occurred after centuries of what the Holy Qur'an mentioned.

﴿سَنُرِيهِمْ ءَايَٰتِنَا فِى ٱلْءَافَاقِ وَفِىٓ أَنفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ ٱلْحَقُّ﴾ (فصلت: 53).

" 53) We will show them Our Signs in the universe, and in their own selves, until it becomes manifest to them that this (the Qur'an) *is the truth..."* **(Ch.41 Fussilat: verse 53).**

Glory be to God the great creator.

Refuting the theory of evolution and origin of the species

﴿يَٰٓأَيُّهَا ٱلنَّاسُ إِن كُنتُمۡ فِي رَيۡبٖ مِّنَ ٱلۡبَعۡثِ فَإِنَّا خَلَقۡنَٰكُم مِّن تُرَابٖ ثُمَّ مِن نُّطۡفَةٖ ثُمَّ مِنۡ عَلَقَةٖ ثُمَّ مِن مُّضۡغَةٖ مُّخَلَّقَةٖ وَغَيۡرِ مُخَلَّقَةٖ لِّنُبَيِّنَ لَكُمۡۚ وَنُقِرُّ فِي ٱلۡأَرۡحَامِ مَا نَشَآءُ إِلَىٰٓ أَجَلٖ مُّسَمّٗى ثُمَّ نُخۡرِجُكُمۡ طِفۡلٗا ثُمَّ لِتَبۡلُغُوٓاْ أَشُدَّكُمۡۖ وَمِنكُم مَّن يُتَوَفَّىٰ وَمِنكُم مَّن يُرَدُّ إِلَىٰٓ أَرۡذَلِ ٱلۡعُمُرِ لِكَيۡلَا يَعۡلَمَ مِنۢ بَعۡدِ عِلۡمٖ شَيۡـٔٗاۚ﴾ (الحج:5).

" 5) O mankind! If you are in doubt about the Resurrection, then verily We have created you (i.e. Adam) ***from dust, then from a Nutfah*** (mixed drops of male and female sexual discharge i.e. the offspring of Adam)***, then from an Alaqah*** (a clinging clot) (a piece of thick coagulated blood) ***then from a Mudghah*** (a little lump of flesh) ***- some formed and some unformed*** (as in the case of miscarriage) ***- that We may make*** (it) ***clear to you*** (i.e. to show you Our Power and Ability to do what We will)***. And We cause whom We will to remain in the wombs for an appointed term, then We bring you out as infants, then*** (give you growth) ***that you may reach your age of full strength. And among you there is he who dies*** (young)***, and among you there is he who is brought back to the miserable old age, so that he knows nothing after having known... "*** **(Ch.22 Al-Hajj: verse 5).**

﴿وَلَقَدۡ خَلَقۡنَا ٱلۡإِنسَٰنَ مِن سُلَٰلَةٖ مِّن طِينٖ ١٢ ثُمَّ جَعَلۡنَٰهُ نُطۡفَةٗ فِي قَرَارٖ مَّكِينٖ ١٣ ثُمَّ خَلَقۡنَا ٱلنُّطۡفَةَ عَلَقَةٗ فَخَلَقۡنَا ٱلۡعَلَقَةَ مُضۡغَةٗ فَخَلَقۡنَا ٱلۡمُضۡغَةَ عِظَٰمٗا فَكَسَوۡنَا ٱلۡعِظَٰمَ لَحۡمٗا ثُمَّ أَنشَأۡنَٰهُ خَلۡقًا ءَاخَرَۚ فَتَبَارَكَ ٱللَّهُ أَحۡسَنُ ٱلۡخَٰلِقِينَ﴾(المؤمنون:12-14).

" 12) And indeed We created man (Adam) ***out of Sulalah*** (an extract) ***of clay*** (water and earth)***.***

13) Thereafter We made him (the offspring of Adam) ***as a Nutfah*** (mixed drops of the male and female sexual discharge i.e. zygote or drop of gametes) ***and lodged it in a safe lodging*** (womb of the woman)***.***

14) Then We made the Nutfah (zygote- drop of gametes) ***into Alaqah*** (a clinging clot) (a piece of thick coagulated blood)***, then We made the clinging clot into Mudghah*** (a little lump of flesh)***, then We made out of that little lump bones, then We clothed the bones with flesh, and then We brought it forth as another creation..."*** **(Ch.23 Al-Mu'minun: verses 12-14).**

Despite the extreme accuracy, clarity and greatness of the divine statement of the Creator, the Almighty, in expressing all stages of the creation of the universe in general and man in particular, in addition to the accurate description of the noble verses, in more than one place in the Holy Qur'an, for the stages of embryonic development in all its minute details until birth, this accurate information that modern science with all its laboratory and imaging capabilities could not decipher until recent decades.

In fact, despite the Holy Qur'an describes the creation of the first human, Adam, and the journey of his children from the earth, on the earth, and then to the earth again, ending with the resurrection. We find that Satan has whispered to man since immemorial time - and he is still whispering - in order to cast doubt on the issue of creation, so he decorated him with the idea of organic evolution, which atheists claimed without conclusive evidence, number of claims, including: The randomness of the first creation, the randomness of the gradation of earthly life with time, and an attempt linking man with animal chains previously present on earth before him. All this in order to get rid of the reality of creation and deny **the Creator, Glory be to Him.**

The emergence of the first living cell will remain the most tangible physical evidence of the failure of theories of the origin of species. The naive saying that life could begin with a purely random self-process through the interaction of sunlight with earth's mud, which resulted in the formation of numbers of amino acids that intertwined through trial and error to form a number of giant protein molecules, which also gathered by trial and error until they formed the body of the first living cell, which sequentially divided to give millions of different types of life forms.

This naive saying is refuted by what modern science has proven to be very complicated in the composition of the amino acids and the protein molecules from which the living cell is built, in addition to the complexity of building the living cell itself with its complex organelles and genetic code, that negates the randomness of creation and confirms the greatness and power of the Creator.

Likewise, the extreme accuracy in the sequence of earthly life over millions of years, and the role played by each of the stages of those sequences in preparing the earth to receive the next stage, deny randomness and coincidence, confirming the accuracy of design and intent in order to prepare the earth to receive the creation of man, this honorable creature whom his Creator preferred over many of His creatures.

Besides, distinguishing man from all forms of creation, preceded his existence and contemporary to him, in the accuracy of building his body, the erection of his stature, the size of his skull, the capabilities of his mind and heart, and the skills of his hands, in addition to his ability to quickly acquire knowledge and sciences, his fast teaching, learning, thinking and innovation, and his ability to hold the pen and write, feeling, memory and self perception, as well as speech, eloquence, self-expression, and communications skills in the different languages. All this confirms the peculiarity of man's creation and the impossibility of his evolution from less creatures that preceeded him on the earth:

﴿لَقَدْ خَلَقْنَا ٱلْإِنسَٰنَ فِىٓ أَحْسَنِ تَقْوِيمٍ﴾ (التين: 4).

" 4) Verily, We created man in the best stature (mould)***."*** **(Ch.95 At-Teen: verse 4).**

And that he himself was created distinguished by the decree of Almighty God:

﴿وَلَقَدْ كَرَّمْنَا بَنِىٓ ءَادَمَ وَحَمَلْنَٰهُمْ فِى ٱلْبَرِّ وَٱلْبَحْرِ وَرَزَقْنَٰهُم مِّنَ ٱلطَّيِّبَٰتِ وَفَضَّلْنَٰهُمْ عَلَىٰ كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا﴾ (الإسراء:70).

" 70) And indeed We have honoured the Children of Adam, and We have carried them on land and sea, and have provided them with At-Tayyibat (lawful good things)***, and have preferred them above many of those whom We have created with a marked preferment."*** **(Ch.17 Al-Israa': verse 70).**

And for His wisdom, Glory be to Him, who fashioned man with His own hands and breathed into him from His Soul:

﴿فَإِذَا سَوَّيْتُهُۥ وَنَفَخْتُ فِيهِ مِن رُّوحِى فَقَعُوا۟ لَهُۥ سَٰجِدِينَ﴾ (ص: 72).

" 72) So when I have fashioned him and breathed into him (his) ***soul created by Me, then you fall down prostrate to him."*** **(Ch.38 Sad: verse 72).**

And He taught him the eloquent speech:

﴿ٱلرَّحۡمَٰنُ ١ عَلَّمَ ٱلۡقُرۡءَانَ ٢ خَلَقَ ٱلۡإِنسَٰنَ ٣ عَلَّمَهُ ٱلۡبَيَانَ﴾(الرحمن: 1-4).

" 1) The Most Gracious (Allah)*!*

2) He has taught (you mankind) *the Qur'an* (by His Mercy)*.*

3) He created man.

4) He taught him eloquent speech." **(Ch.55 Ar-Rahman verses 1-4).**

Glory be to the Creator, the Inventor of all things, the Bestower of forms, His power is manifested in His exaltedness:

﴿هُوَ ٱللَّهُ ٱلۡخَٰلِقُ ٱلۡبَارِئُ ٱلۡمُصَوِّرُ لَهُ ٱلۡأَسۡمَآءُ ٱلۡحُسۡنَىٰۚ يُسَبِّحُ لَهُۥ مَا فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۖ وَهُوَ ٱلۡعَزِيزُ ٱلۡحَكِيمُ﴾(الحشر:24).

" 24) He is Allah, the Creator, the Inventor of all things, the Bestower of forms. To Him belong the Best Names. All that is in the heavens and the earth glorify Him. And He is the All-Mighty, the All-Wise." **(Ch.59 Al-Hashr: verse 24).**

Chapter Four: Some Signs of Ar-Rahman (The Most Gracious GOD) in Man

﴿ أَيَحْسَبُ ٱلْإِنسَٰنُ أَلَّن نَّجْمَعَ عِظَامَهُۥ ۝٣ بَلَىٰ قَٰدِرِينَ عَلَىٰٓ أَن نُّسَوِّيَ بَنَانَهُۥ ﴾

(القيامة:3-4)

" 3) Does man (a disbeliever) *think that We shall not assemble his bones?*

4) Yes. [We are] Able [even] *to proportion his fingertips."* **(Ch.75 Al-Qiyamah: verses 3-4).**

Weakness & hardship upon weakness & hardship

We talked about the development of the fetus in the womb until it completes its growth and is delivered. However, it remains to talk about the mother and what happens to her from the beginning of pregnancy, to childbirth, then breastfeeding, and what the Holy Qur'an mentions about her. The Almighty says:

﴿حَمَلَتْهُ أُمُّهُۥ كُرْهًا وَوَضَعَتْهُ كُرْهًا ۖ وَحَمْلُهُۥ وَفِصَٰلُهُۥ ثَلَٰثُونَ شَهْرًا﴾ (الأحقاف:15).

***" 15)... His mother bears him with hardship. And she brings him forth with hardship, and the bearing of him, and the weaning of him is thirty months..."* (Ch.46 Al-Ahqaf: verse 15).**

﴿حَمَلَتْهُ أُمُّهُۥ وَهْنًا عَلَىٰ وَهْنٍ وَفِصَٰلُهُۥ فِى عَامَيْنِ﴾ (لقمان:14).

***" 14)... His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years..."* (Ch.31 Luqman: verse 14).**

The Holy Qur'an describes pregnancy from the first moment as great hardship for the mother, as she feels very weak from its burdens. She is confronted with those violent changes occurring in her body, being coerced in pregnancy and childbirth, however, she is satisfied with this fatigue.

The first sign of pregnancy in the mother begins during the first week. As soon as implantation occurs, various glands secretions make the mother feel she is pregnant, such as: Morning sickness, dizziness, nausea, excessive sleep and the desire to lie in bed. Then things develop in the mother's body, as pregnancy places a great burden on her heart, blood pressure, kidneys, and uterus. At the end of pregnancy, the excess material in the mother's body reaches about 12 kilograms, it includes the increase in the weight of the uterus, the fetus, the fluids surrounding it, and the fat stored in her body.

In this verse of **Surat Ar-Ra'd (chapter 13)**, God Almighty mentions that He alone knows what each female bears: The embryo, his future, his fate, his character, his lifespan, and other things of the unseen that only God Almighty knows:

﴿ ٱللَّهُ يَعۡلَمُ مَا تَحۡمِلُ كُلُّ أُنثَىٰ وَمَا تَغِيضُ ٱلۡأَرۡحَامُ وَمَا تَزۡدَادُۖ وَكُلُّ شَيۡءٍ عِندَهُۥ بِمِقۡدَارٍ ﴾ (الرعد:8).

" 8) Allah knows what every female carries and what the wombs lose [prematurely] ***or exceed*** (increase)***. And everything with Him is by due measure."*** **(Ch.13 Ar-Ra'd: verse 8).**

Breastfeeding:

﴿ وَٱلۡوَٰلِدَٰتُ يُرۡضِعۡنَ أَوۡلَٰدَهُنَّ حَوۡلَيۡنِ كَامِلَيۡنِۖ لِمَنۡ أَرَادَ أَن يُتِمَّ ٱلرَّضَاعَةَ ﴾ (البقرة:233).

" 233) Mothers may nurse [i.e., breastfeed] ***their children two complete years for whoever wishes to complete the nursing*** [period]***..."*** **(Ch.2 Al-Baqarah: verse 233).**

This verse refers to the importance of breast-feeding for two years and its preference over external milk. In the first three days after birth, the mother's milk is light and clear as it contains colostrum, which is essential for washing the intestines of the newborn baby from the remnants of the womb. Breast milk is sterile by nature, its temperature is suitable for the intestines of the child, and is rich in antibodies that give the infant natural immunity against most childhood diseases.

Breastfeeding has a great impact on the child's mental and physical healthy development. The mother's embracement of her baby, lullabying him in her arms, and the warmth of her chest are among the most important elements in the formation of the child's personality, calmness of his nerves, and the firmness of his thinking in his life. It is also useful for the mother, as it reduces the chances of successive pregnancies, helps the uterus to shrink rapidly to its normal size, reduces the chances of breast cancer, increases the mother's emotional and psychological bond with her child.

One of the teachings of Islam is to breast feed the child till his full due, guiding the lactating woman not to become pregnant while she is still breast-feeding.

Coinciding with that, Prophet Mohammad (PBUH) said: *"Do not kill your children secretly* (he was implying to the lactating woman becoming pregnant while she is still breast-feeding)*, as Cheating catches up with the rider and causes him to stumble from his horse."* [Narrated by Imam Ahmad in Al-Musnad (45/543), Abu Dawud (3881), and by Al-Bayhaqi in Al-Sunan Al-Kubra (7/464)].

The composition of breast milk:

﴿ وَإِنَّ لَكُمْ فِي ٱلْأَنْعَٰمِ لَعِبْرَةً نُّسْقِيكُم مِّمَّا فِي بُطُونِهِۦ مِنۢ بَيْنِ فَرْثٍ وَدَمٍ لَّبَنًا خَالِصًا سَآئِغًا لِّلشَّٰرِبِينَ ﴾ (النحل:66).

" 66) And verily! In the cattle, there is a lesson for you. We give you to drink of that which is in their bellies, from between excretions and blood, pure milk; palatable to the drinkers." **(Ch.16 An-Nahl: verse 66).**

The Holy Qur'an sets an example with what happens in the bellies of cattle that produce milk, where they eat food which turns in their bellies from the stomach to the liver to the blood into the breast. ***The excrement*** is the essence of food in the stomach, and ***the blood*** refers to the blood circulation. This pure milk, that is pure white, palatable to the drinkers, is nothing in origin and source but red blood and essence of the food that the animal eats.

In the same way, maternal breast milk is formed. Food in the stomach is transformed by digestive juices and chemical reactions into minute substances transported to the liver. After other modifications in the liver, the food returns to the circulatory system which carries it to the mother's breast, where there is a gland programmed in a precise way to produce milk from these foodstuffs extracted from the blood.

All those informations were not known 14 centuries ago, in the era of Prophet Mohammad's (PBUH) message. At that time, the blood circulation had not been discovered, and mankind did not have any information about the blood cycle until it reaches the breast to form milk.

So, Glory be to God, the Almighty, the Most Great.

Illustration of the mammary glands and ducts in the mother's breast

Go to your tilth, when or how you will, and send for your own selves beforehand

﴿ وَيَسْـَٔلُونَكَ عَنِ ٱلْمَحِيضِ ۖ قُلْ هُوَ أَذًى فَٱعْتَزِلُوا۟ ٱلنِّسَآءَ فِى ٱلْمَحِيضِ ۖ وَلَا تَقْرَبُوهُنَّ حَتَّىٰ يَطْهُرْنَ ۖ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ ٱللَّهُ ۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلتَّوَّٰبِينَ وَيُحِبُّ ٱلْمُتَطَهِّرِينَ ﴿٢٢٢﴾ نِسَآؤُكُمْ حَرْثٌ لَّكُمْ فَأْتُوا۟ حَرْثَكُمْ أَنَّىٰ شِئْتُمْ ۖ وَقَدِّمُوا۟ لِأَنفُسِكُمْ ۚ وَٱتَّقُوا۟ ٱللَّهَ وَٱعْلَمُوٓا۟ أَنَّكُم مُّلَٰقُوهُ ۗ وَبَشِّرِ ٱلْمُؤْمِنِينَ ﴾ (البقرة:222-223).

" 222) They ask you concerning menstruation. Say: that is an Adha (a harmful thing for a husband to have a sexual intercourse with his wife while she is having her menses)*, therefore keep away from women during menses and go not unto them till they are purified* (from menses and have taken a bath)*. And when they have purified themselves, then go in unto them as Allah has ordained for you* (go in unto them in any manner as long as it is in their vagina)*. Truly, Allah loves those who turn unto Him in repentance and loves those who purify themselves* (by taking a bath and cleaning and washing thoroughly their private parts, bodies, for their prayers)*.*

223) Your wives are a tilth for you, so go to your tilth, when or how you will, and send (good deeds, or ask Allah to bestow upon you pious offspring) *for your own selves beforehand. And fear Allah, and know that you are to meet Him* (in the Hereafter)*, and give good tidings to the believers* (O Mohammad)*."* **(Ch.2 Al-Baqarah: verses 222-223).**

The Holy Qur'an and the noble hadiths of the Prophet Mohammad (PBUH) dealt in details with the etiquette of intercourse with the wife, which achieves both psychological and health benefits of this matter, as well as marital pleasure, rapprochement, affection and mercy between the spouses. Sheikh Al-Sayyid Sabiq reviewed this issue in his book **"The Jurisprudence of the Sunnah"**, and wrote what can be summarized as follows:

For a man to have intercourse with his wife: It has been proven in the Sunnah [Prophet Mohammad's (PBUH)) mannerisms] that man's intercourse with his wife is one of the alms for which God rewards. The Messenger of God [Prophet Mohammad (PBUH)] said: *"You will have a reward for having intercourse with your wife."* They said: O Messenger of God, does one of us fulfill his desire and have a reward for it? He said: *"Did you see if he put it in a forbidden way, would he bear a sin? Likewise, if he put it in a lawful way, he would have a reward."* (Narrated by Muslim in his Sahih (1006), Abu Dawud and Ahmad).

It is desirable before intercourse, to do foreplay, fondling and kissing. Narrated by Al-Daylami in Musnad al-Firdaws that Prophet Mohammad (PBUH) said: *"None of you should fall upon his wife as a beast does, let there be a messenger between you."* It was said: What is the Messenger, O Messenger of God? He said: *"Kissing and speech"*.

It is also desirable to wait until the woman fulfills her need. Anas ibn Malik reported that the Prophet Mohammad (PBUH) said: *"If one of you has intercourse with his wife, let him fulfills her right, and if he fulfills his need before she fulfills her need, he should not rush her until she fulfills her need."* (Irwa' Al-Ghalil by Al-Albani - 7/72, and Al-Durr Al-Manthur by Al-Suyuti - 1/276).

Concealment during sexual intercourse: Islam commands the covering of the private parts, unless it is required to reveal it. On the authority of Bahz ibn Hakim, on the authority of his father, on the authority of his grandfather, he said: I said, O Prophet of God, what do we uncover of our private parts, and what do we leave? He [Prophet Mohammad (PBUH)] said: *"Save your private parts except from your wife or what your right hand possesses."* I said: O Messenger of God, what if the people were with each other? He said: *"If you are able not to let anyone see it, then let him not see it."* I said: What if one of us is alone? He said: *"God is more worthy of being shy from him than people."* (Narrated by Al-Tirmidhi).

In the hadith, it is permissible to reveal the private parts during sexual intercourse, but despite that, the spouses should not be completely stripped. It was narrated that the Prophet Mohammad (PBUH) said: *"If one of you comes to his wife, let them cover up, and they should not be stripped like two naked camels."* (Narrated by Ibn Majah). In addition, he [Prophet Mohammad (PBUH)] said: *"Beware of being naked, as with you are those who do not leave you except at the time of defecation, and when a man leads to his wife* (He meant the angels in charge of mankind by the day and the night)*, so be ashamed of them and honor them"* (Narrated by Al-Tirmidhi).

Mention God and seek refuge from him before intercourse: It is Sunnah for a person to mention God and seek refuge from him before intercourse. Ibn Abbas reported that the Prophet Mohammad (PBUH) said: *"If one of you, when he came to his wife, would say: O Allah, protect us and what You will give us from Satan. If a child is destined between them from this intercourse, that child will not being harmed by Satan"* (narrated by Al-Bukhari and Muslim).

The sanctity of speaking about what is going on between spouses during sexual intercourse: Mentioning sexual intercourse and speaking about it is a useless idle talk, the person should refrain from it unless the need arises. A woman claimed her husband was incapable of intercourse with her, so he said: O Messenger of God, I would shake her off like leather (narrated by Al-Bukhari).

It is forbidden if the husband or the wife expands on mentioning the details of the intimacy and divulges what is going on between them. It was reported that the Prophet Mohammad (PBUH) said: *"The people of worst status with God on the Day of Resurrection, a man leads a woman and she leads to him, then he spreads her secret"* (Narrated by Ahmed).

Prophet Mohammad (PBUH) also said: *"Do you know what is the example of the one who does that? The example of the one who does that is like male and female satans, one of whom met his companion on the track and fulfilled his need, while the people looked at them"* (Narrated by Ahmed and Abu Dawud).

Intercourse with a woman outside of her birth canal: Intercourse with a woman in her anus is repulsed by instinct and prohibited by Islamic law. The Almighty said:

﴿ نِسَآؤُكُمْ حَرْثٌ لَّكُمْ فَأْتُواْ حَرْثَكُمْ أَنَّىٰ شِئْتُمْ وَقَدِّمُواْ لِأَنفُسِكُمْ وَاتَّقُواْ ٱللَّهَ وَٱعْلَمُوٓاْ أَنَّكُم مُّلَٰقُوهُ وَبَشِّرِ ٱلْمُؤْمِنِينَ ﴾ (البقرة:223).

" 223) Your wives are a tilth for you, so go to your tilth, when or how you will, and send (good deeds, or ask Allah to bestow upon you pious offspring) ***for your own selves beforehand. And fear Allah, and know that you are to meet Him*** (in the Hereafter)***, and give good tidings to the believers*** (O Mohammad)***."* (Ch.2 Al-Baqarah: verse 223).**

Tilth (Plowing) is the place of planting and cultivation, here it is the place of the child, as it is the cultivated. So the command to come to the plow is a command to come to the vagina, as the Almighty says:

﴿ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ ٱللَّهُ ﴾ (البقرة:222).

***" 222)... then go in unto them as Allah has ordained for you..."* (Ch.2 Al-Baqarah: verse 222).**

So, what is meant by the Almighty's saying:

﴿أَنَّىٰ شِئْتُمْ ﴾ (البقرة:223).

***" 223) ... so go to your tilth, when or how you will..."* (Ch.2 Al-Baqarah: verse 223).**

This means: How you like.

The reason for the revelation of this verse is that the Jews used to claim if a man had sexual intercourse with his wife in her vagina but in a knee elbow position, the child would come with squint!! So this verse was revealed to state that there is no harm in intercourse with women in any position as long as it is in the vagina.

The Prophet Mohammad (PBUH) forbade intercourse with a woman in her anus, and said: *"Do not intercourse with women in their anus"* (narrated by Tirmidhi and Ahmad).

He (PBUH) also said: *"Cursed is he who has intercourse with a woman in her anus"* (narrated by Tirmidhi, ibn Majah and Ahmad). He (PBUH) described that by saying: *"This is the minor homosexuality"* (narrated by Ahmad).

God's signs in the skin

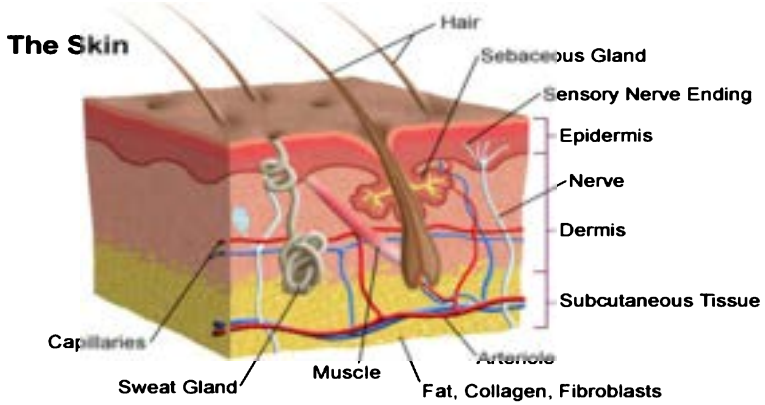


Illustration of the skin layers

First: The Almighty said:

﴿ إِنَّ ٱلَّذِينَ كَفَرُواْ بِـَٔايَٰتِنَا سَوۡفَ نُصۡلِيهِمۡ نَارٗا كُلَّمَا نَضِجَتۡ جُلُودُهُم بَدَّلۡنَٰهُمۡ جُلُودًا غَيۡرَهَا لِيَذُوقُواْ ٱلۡعَذَابَۗ إِنَّ ٱللَّهَ كَانَ عَزِيزًا حَكِيمٗا ﴾(النساء:56).

" 56) Surely! Those who disbelieved in Our Ayat (proofs, evidence, verses, lessons, signs, revelations, etc.)***, We shall burn them in Fire. As often as their skins are roasted through, We shall change them for other skins that they may taste the punishment. Truly, Allah is Ever Most Powerful, All-Wise."*** **(Ch.4 An-Nisa': verse 56).**

Modern science discovered by microscopic examination that the nerves of sensation are concentrated in the skin, as they are numerous and varied, some of them feel heat and others feel cold. The nerves sensing cold and heat are found only in the skin. If there is a superficial burn, the person feels severe pain, however, if the burn increases in depth to involve the whole skin, the pain disappears after that by burning the sensitive nerves in the skin, while the organs under the skin do not feel pain. Therefore, if the infidel enters the fire on the Day of Resurrection and the fire devours his skin, God will replace him with another skin so that his torment and feeling of pain will continue.

The power of the Great Creator was manifested, when He deprived fire of its characteristic in burning by commanding it to be cold and peaceful for the Prophet *Ibrahim* (Abraham), when his people threw him in it, so by God's miracle, he came out of it safely, completely unharmed, with only burned chains:

﴿ قُلْنَا يَٰنَارُ كُونِي بَرْدًا وَسَلَٰمًا عَلَىٰٓ إِبْرَٰهِيمَ ﴿٦٩﴾ وَأَرَادُوا۟ بِهِۦ كَيْدًا فَجَعَلْنَٰهُمُ ٱلْأَخْسَرِينَ ﴾ (الأنبياء:69-70).

" 69) We (Allah) ***said: "O fire! Be you coolness and safety for Ibrahim*** (Abraham)***!"***

70) And they wanted to harm him, but We made them the worst losers." **(Ch.21 Al-Anbiya': verses 69-70).**

Despite God told us about replacing the burned skin with another, so the unbeliever tastes the torment of fire, however, when He told us about the torment in the bowels from drinking boiled water, He told us it is not by changing other bowels to suffer, but rather by cutting the bowels:

﴿وَسُقُوا۟ مَآءً حَمِيمًا فَقَطَّعَ أَمْعَآءَهُمْ﴾(محمد:15).

" 15)... be given to drink boiling water so that it cuts up their bowels?" **(Ch.47 Mohammad: verse 15).**

Scientists have found that anatomically there are no nerves to sense heat or cold in the bowels, but rather the bowels are cut off, and this is one of the most severe types of pain. **Glory be to the Creator, the Almighty,** who knows the secret of the structure of the skin and the bowels, so he described the sensation of each of them in an accurate description at the time of the revelation of the Qur'an. These scientific facts were not talked about until the nineteenth century A.D. after the development of anatomy.

Second: The Almighty said:

﴿ٱللَّهُ نَزَّلَ أَحْسَنَ ٱلْحَدِيثِ كِتَٰبًا مُّتَشَٰبِهًا مَّثَانِىَ تَقْشَعِرُّ مِنْهُ جُلُودُ ٱلَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ ٱللَّهِ﴾(الزمر:23).

" 23) Allah has sent down the Best Statement, a Book (this Qur'an)*, its parts resembling each other* (in goodness and truth) (and) ***oft-repeated. The skins of those who fear their Lord shiver from it*** (when they recite it or hear it)***. Then their skin and their heart soften to the remembrance of Allah..."*** **(Ch.39 Az-Zumar: verse 23).**

This verse refers to another scientific fact. It is known the heart beats increase when a person gets emotional, when the emotions increase, the skin begins to be affected. However, the skin may be affected alone without the heart being affected, if we contemplate His Almighty saying:

﴿ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ ٱللَّهِ﴾(الزمر:23).

***" 23) ...Then their skin and their heart soften to the remembrance of Allah..."* (Ch.39 Az-Zumar: verse 23).**

We would find the skins are affected and softened before the hearts, hence the arrangement of the skin in the verse before the heart.

Third: The Almighty said:

﴿ حَتَّىٰٓ إِذَا مَا جَآءُوهَا شَهِدَ عَلَيْهِمْ سَمْعُهُمْ وَأَبْصَٰرُهُمْ وَجُلُودُهُم بِمَا كَانُوا۟ يَعْمَلُونَ ﴿٢٠﴾ وَقَالُوا۟ لِجُلُودِهِمْ لِمَ شَهِدتُّمْ عَلَيْنَا ۖ قَالُوٓا۟ أَنطَقَنَا ٱللَّهُ ٱلَّذِىٓ أَنطَقَ كُلَّ شَىْءٍ وَهُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ وَإِلَيْهِ تُرْجَعُونَ ﴿٢١﴾ وَمَا كُنتُمْ تَسْتَتِرُونَ أَن يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَآ أَبْصَٰرُكُمْ وَلَا جُلُودُكُمْ﴾ (فصلت:20-22).

" 20) Till, when they reach it (Hell-fire)***, their hearing*** (ears) ***and their eyes, and their skins will testify against them as to what they used to do.***

21) And they will say to their skins, "Why do you testify against us?" They will say: "Allah has caused us to speak as He causes all things to speak: and He created you the first time, and to Him you are made to return."

22) And you have not been hiding yourselves (in the world)***, lest your ears, and your eyes, and your skins should testify against you..."* (Ch.41 Fussilat: verses 20-22).**

Does the skin really talk? Modern science has proven that the skin contains the sympathetic nervous system nerves, which is not controlled by the conscious mind, as it immediately reveals everything the person hides within himself. This is the basis for the work of some lie detectors, where the skin sends vibrations to the device when a person lies to reveal his lie. Considering this is the case in the life of this world, so it will be acceptable that on the Day of Resurrection the skins will speak by God's command to testify against their owners.

Fourth: The Almighty said:

﴿ وَمِنْ ءَايَٰتِهِۦ خَلْقُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱخْتِلَٰفُ أَلْسِنَتِكُمْ وَأَلْوَٰنِكُمْ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّلْعَٰلِمِينَ ﴾ (الروم:22).

" 22) And among His Signs is the creation of the heavens and the earth, and the difference of your languages and colours. Verily, in that are indeed signs for men of sound knowledge." **(Ch.30 Ar-Rum: verse 22).**

The Holy Qur'an always affirms that all people are the children of Adam, the difference in color is a natural phenomenon in humans, such as the difference in language. As for what is other than that of reasoning and intelligence, it is common, in a categorical rejection of the racist theories claiming some species of humans have not sufficiently developed. Modern science has proven the human skin contains colored granules **(melanin)** whose function is to protect the skin from the sun rays, these granules increase in number and density in countries most exposed to the sun. So if a white-skinned person lives in a sunny country, the color of his skin changes to brown.

Besides, the Holy Qur'an declares that human beings will change their colors on the Day of Judgment according to the degree of their faith and the righteousness of their deeds:

﴿ يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ ۚ فَأَمَّا ٱلَّذِينَ ٱسْوَدَّتْ وُجُوهُهُمْ أَكَفَرْتُم بَعْدَ إِيمَٰنِكُمْ فَذُوقُوا۟ ٱلْعَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ ﴿١٠٦﴾ وَأَمَّا ٱلَّذِينَ ٱبْيَضَّتْ وُجُوهُهُمْ فَفِى رَحْمَةِ ٱللَّهِ هُمْ فِيهَا خَٰلِدُونَ﴾ (آل عمران:106-107).

" 106) On the Day (i.e. the Day of Resurrection) ***when some faces will become white and some faces will become black; as for those whose faces will become black*** (to them will be said)***: "Did you reject Faith after accepting it? Then taste the torment*** (in Hell) ***for rejecting Faith."***

107) And for those whose faces will become white, they will be in Allah's Mercy (Paradise)***, therein they shall dwell forever."*** **(Ch.3 Al-Imran: verses 106-107).**

On the Day of Resurrection, God changes the colors of people according to their behavior in this world, not according to their races. If the black man is righteous and believes in God, God will send him with a white face, and if the white man is corrupt and disbelieves in God, God will send him with a black face on the Day of Resurrection.

Spring for a cool bath and drink

﴿وَأَيُّوبَ إِذْ نَادَىٰ رَبَّهُۥٓ أَنِّي مَسَّنِيَ ٱلضُّرُّ وَأَنتَ أَرْحَمُ ٱلرَّٰحِمِينَ﴾ (الأنبياء:83).

" 83) And (remember) ***Ayyub*** (Job)***, when he cried to his Lord: "Verily, distress has seized me, and You are the Most Merciful of all those who show mercy."*** **(Ch.21 Al-Anbiya': verse 83).**

The story of *Ayyub's* (Job's) illness is that he was afflicted with chronic ulcers and abscesses in his body. He continued to suffer from the disease until he was unable to move and lay like a paralytic. When he called upon his Lord to heal him, God, Glory be to Him, commanded three types of treatment, the text on them at that time is considered ahead of its time and is consistent with the methods of modern medicine in the twentieth century. This treatment is:

﴿ٱرْكُضْ بِرِجْلِكَ هَٰذَا مُغْتَسَلٌۢ بَارِدٌ وَشَرَابٌ﴾ (ص:42).

" (42) [So he was told]***, "Strike*** [the ground] ***with your foot; this is a*** [spring for a] ***cool bath and sharab*** (syrup-drink)***."*** **(Ch.38 Sad: verse 42).**

<u>The First:</u> It is what is recently called Physiotherapy, as God Almighty says:

﴿ٱرْكُضْ بِرِجْلِكَ﴾ (ص:42).

" 42) [So he was told]***, "Strike*** [the ground] ***with your foot..."*** **(Ch.38 Sad: verse 42).**

This saying has a lot of scientific meanings which would not have crossed people's minds except after discovering the importance of physical therapy in the modern era. God Almighty commanded him to strike the ground with his foot, which is different from walking or normal

movement, as striking the ground is a kind of jogging or running, as a physical exercise. *Ayyub* (Job) had been lying on the ground for long time and became paralyzed, it is known medically that lack of movement leads to laziness in blood circulation and all functions of the organs especially those responsible for fighting microbes, which leads to decreased immunity and disease overcoming.

The Second: It is the external treatment of ulcers with rinsing and washing, as the Almighty says:

﴿هَٰذَا مُغْتَسَلٌۢ بَارِدٌ﴾ (ص:42).

" *42) ... this is a* [spring for a] ***cool bath..*" (Ch.38 Sad: verse 42).**

The spring here does not mean merely bathing with water, but rather skipping it to immersing the whole body in mineral water for treatment. The interpretation of this verse states that God Almighty opened for *Ayyub* (Job) a spring from the ground containing a type of sulfur and mineral water to treat ulcers. In addition to that, this may also mean the topical application of lotion on his skin, which is a type of liquid medicine that is applied to the skin for treatment.

The Almighty says:

﴿بَارِدٌ﴾ (ص:42).

" *42) ... cool..*" (Ch.38 Sad: verse 42).

It also has an important significance, as cooling has become one of the most important elements of treatment in modern medicine.

The Third: It is the *sharab* (drink) that is taken by mouth for treatment.

﴿وَشَرَابٌ﴾ (ص:42).

" *(42) ...and sharab* (syrup-drink)***.*" (Ch.38 Sad: verse 42).**

The word "Syrup" (drink) is originally an Arabic word *"Sharab"* that was mentioned mainly in the Holy Qur'an and became used in Western medicine in the sense of liquid medicines taken by the patient orally for treatment.

These are three scientific facts in one verse and in few words. It is a literal miracle alongside the scientific miracle.

Yes. [We are] Able [even] to proportion his fingertips

﴿أَيَحْسَبُ ٱلْإِنسَٰنُ أَلَّن نَّجْمَعَ عِظَامَهُۥ ۝٣ بَلَىٰ قَٰدِرِينَ عَلَىٰٓ أَن نُّسَوِّيَ بَنَانَهُۥ﴾ (القيامة:3-4).

" 3) Does man (a disbeliever) ***think that We shall not assemble his bones?***

4) Yes. [We are] Able [even] ***to proportion his fingertips."*** **(Ch.75 Al-Qiyamah: verses 3-4).**

In these verses, the Holy Qur'an challenges those who doubt the Day of Resurrection. The Qur'an mentioned something had not crossed the minds of humans in this era, that God Almighty will gather these bones and will re-create this man as He created him for the first time, the divine power in creation reaches the extent of distinguishing a person from another by the fingerprints. The old commentators used to pass superficially by this verse and did not understood the scientific miracles in it, because fingerprints had not yet been discovered, as the science of fingerprinting was discovered in the year 1882 A.D.

With scientific development, it has been proven that fingerprints differ in one hand, with microscopic magnification, we see these fingerprints are folds and protrusions on the skin, these folds contain minute microscopic holes cannot be seen with the naked eye, ending in the channels of the sweat glands located under the skin. The differences between fingerprints appear according to the type of the fingerprint, its composition, number, angles and its rotation, in addition to any distinctive signs inside it.

Embryology determines these fingerprints are formed in the hand of the fetus during the 13-17th week of pregnancy, at this stage, the length of the entire fetal hand is 3-4 mm. All fingerprints data are completed, while the hand is no more than one and a quarter cm long. However, these fingertips carry thousands of accurate information about this person. After birth, these fingerprints remain constant for life and do not change. Modern science confirms no similarity in fingerprints can occur between one person and another on the surface of the earth, even between identical twins.

So, Glory be to God the Almighty.

Among His signs is your sleep by night and day

﴿ وَمِنْ ءَايَـٰتِهِۦ مَنَامُكُم بِٱلَّيْلِ وَٱلنَّهَارِ وَٱبْتِغَآؤُكُم مِّن فَضْلِهِۦٓ ۚ إِنَّ فِى ذَٰلِكَ لَـَٔايَـٰتٍ لِّقَوْمٍ يَسْمَعُونَ ﴾ (الروم:23).

" 23) And among His Signs is your sleep by night and by day, and your seeking of His Bounty. Verily, in that are indeed signs for a people who listen." **(Ch.30 Ar-Rum: verse 23).**

Ibn Kathir said: Among the verses of God is sleeping during the night, in which rest, stillness of movement, and removal of fatigue are obtained. Contrary to spreading out and striving for causes of living during the day.

The human body, during its muscular and nervous activity in the state of wakefulness, and through the biochemical processes of metabolism and different energy combustion, in addition to series of activities and emotions, forms many wastes and toxins, which the body gets rid of during sleep through their dissolution and oxidation, so the body and its nervous system regain their activity and vitality.

An important question arises here: Is the person awake then falls asleep? Or is he asleep then wakes up?

To answer this question, modern science has proven that the person is originally asleep, and in order to wake up from his sleep, a specific device in his brain called (**The Reticular Activating System [R.A.S.]**) sends alert pulses to all areas of the brain and the rest of the nervous system, in addition to various body systems in order to activate them to start working with the high efficiency a person needs in his awake state. The evidence for this is that the newborn sleeps for nearly twenty hours daily after his birth, until his nervous system develops and completes its growth in the first two years of his life, so the infant begins to increase his waking hours and adjust his biological clock according to the further development and completion of the growth of the special alarm system in his brain.

The Qur'anic texts indicate that sleep is a psychological rest and security from nervous pressures, as in the Almighty's saying:

﴿ إِذْ يُغَشِّيكُمُ ٱلنُّعَاسَ أَمَنَةً مِّنْهُ﴾(الأنفال:11).

" 11) [Remember] ***when He overwhelmed you with slumber*** [giving] ***security from Him..."*** **(Ch.8 Al-Anfal: verse 11).**

And in His Almighty's saying:

﴿ثُمَّ أَنزَلَ عَلَيْكُم مِّنۢ بَعْدِ ٱلْغَمِّ أَمَنَةً نُّعَاسًا يَغْشَىٰ طَآئِفَةً مِّنكُمْ﴾(آل عمران:154).

" 154) Then after the distress, He sent down security for you. Slumber overtook a party of you..." **(Ch.3 Al-Imran: verse 154).**

The Qur'anic texts also indicate that the soul leaves the body at the time of sleep and returns to it when awake. This is evident in the Almighty's saying:

﴿ ٱللَّهُ يَتَوَفَّى ٱلْأَنفُسَ حِينَ مَوْتِهَا وَٱلَّتِى لَمْ تَمُتْ فِى مَنَامِهَا ۖ فَيُمْسِكُ ٱلَّتِى قَضَىٰ عَلَيْهَا ٱلْمَوْتَ وَيُرْسِلُ ٱلْأُخْرَىٰٓ إِلَىٰٓ أَجَلٍ مُّسَمًّى ۚ إِنَّ فِى ذَٰلِكَ لَـَٔايَـٰتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴾(الزمر:42).

" 42) Allah takes the souls at the time of their death, and those that do not die [He takes] ***during their sleep. Then He keeps those for which He has decreed death and releases the others for a specified term. Indeed in that are signs for a people who give thought."*** **(Ch.39 Az-Zumar: verse 42).**

And in His Almighty's saying:

﴿وَهُوَ ٱلَّذِى يَتَوَفَّىٰكُم بِٱلَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِٱلنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَىٰٓ أَجَلٌ مُّسَمًّى ۖ ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ﴾(الأنعام:60).

" 60) And it is He who takes your souls by night (when you sleep) ***and knows what you have committed by day. Then He revives you therein*** [i.e., by day] ***that a specified term*** (One's decreed life span) ***may be fulfilled. Then to Him will be your return; then He will inform you about what you used to do."*** **(Ch.6 Al-An'am: verse 60).**

The Prophet Mohammad (PBUH) used to say when he woke up: *"Praise be to God, who brought us to life after He has made us die, and to Him is the resurrection"* (Narrated by Al-Bukhari, Fath Al-Bari 11:130).

God has set an example for us in **the People of the Cave** who were raised up by God Almighty after hundreds of years of their slumber, when the Almighty said:

﴿ فَضَرَبْنَا عَلَىٰٓ ءَاذَانِهِمْ فِي ٱلْكَهْفِ سِنِينَ عَدَدًا ﴿١١﴾ ثُمَّ بَعَثْنَٰهُمْ لِنَعْلَمَ أَيُّ ٱلْحِزْبَيْنِ أَحْصَىٰ لِمَا لَبِثُوٓا۟ أَمَدًا ﴾(الكهف:11-12).

" 11) Therefore We covered up their (sense of) ***hearing*** (causing them to go in deep sleep) ***in the Cave for a number of years.***

12) Then We raised them up (from their sleep)***, that We might test which of the two parties was best at calculating the time period that they had tarried."*** **(Ch.18 Al-Kahf: verses 11-12).**

Ibn Kathir said in his interpretation of these noble verses, what can be summarized as: God Almighty caused them to sleep when they entered the cave, so they slept for many years, then God resurrected them from that slumber.

Ibn Kathir interpreted the saying of God Almighty:

﴿ وَكَذَٰلِكَ بَعَثْنَٰهُمْ لِيَتَسَآءَلُوا۟ بَيْنَهُمْ ۚ قَالَ قَآئِلٌ مِّنْهُمْ كَمْ لَبِثْتُمْ ۖ قَالُوا۟ لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ ۚ قَالُوا۟ رَبُّكُمْ أَعْلَمُ بِمَا لَبِثْتُمْ ﴾(الكهف:19).

" 19) Likewise, We awakened them (from their long deep sleep) ***that they might question one another. A speaker from among them said: "How long have you stayed*** (here)***?" They said: "We have stayed*** (perhaps) ***a day or part of a day." They said: "Your Lord*** (Alone) ***knows best how long you have stayed*** (here)***..."*** **(Ch.18 Al-Kahf: verse 19).**

The Almighty, just as He made them with His greatness slumber, raised them with His power completely healthy, without losing anything from their conditions and appearances. Miraculously, all that was after three hundred and nine years [which is the difference between the Solar year and the Hijri (lunar) year - the sum of nine years difference].

﴿وَلَبِثُوا۟ فِى كَهْفِهِمْ ثَلَٰثَ مِا۟ئَةٍ سِنِينَ وَٱزْدَادُوا۟ تِسْعًا﴾(الكهف:25).

" 25) And they stayed in their Cave three hundred (solar) ***years, adding nine*** (for lunar years)***. "* (Ch.18 Al-Kahf: verse 25).**

That's why they wondered about the period of their sleep in the cave, they thought they had stayed a day or part of a day, because their entry into the cave was at the beginning of the day and their awakening was at the end of it.

Turning over while sleeping:

The Almighty said:

﴿وَتَحْسَبُهُمْ أَيْقَاظًا وَهُمْ رُقُودٌ ۚ وَنُقَلِّبُهُمْ ذَاتَ ٱلْيَمِينِ وَذَاتَ ٱلشِّمَالِ﴾(الكهف:18).

***" 18) And you would have thought them awake, whereas they were asleep. And We turned them on their right and on their left sides... "* (Ch.18 Al-Kahf: verse 18).**

God Almighty turned them on both their left and right sides, continuously, all the period in which they were sleeping in the cave, for great wisdom, as modern science has proven that turning over while sleeping has great medical benefit, as there is a kind of ulcers known as bedsores, affecting the skin and the tissues beneath it, due to lack of blood supply in some areas of the skin as a result of its compression between the solid parts of the body and the place of lying down. These bedsores occur more commonly in the sacral region, the buttocks, the shoulder blades and the heels.

These sores represent a problem difficult to treat in patients whose condition compels them to stay in bed for long time, such as patients with pelvic fractures, spine fractures, paralysis, and cases of prolonged lethargy. There is no protection against the occurrence of these ulcers except by turning the patient on regular basis, alternating between the sides and the back.

So, Glory be to the Great Lord whose power and greatness are manifested in His creation.

Verily, the recitation of the Qur'an in the early dawn is ever witnessed

﴿ أَقِمِ ٱلصَّلَوٰةَ لِدُلُوكِ ٱلشَّمۡسِ إِلَىٰ غَسَقِ ٱلَّيۡلِ وَقُرۡءَانَ ٱلۡفَجۡرِۖ إِنَّ قُرۡءَانَ ٱلۡفَجۡرِ كَانَ مَشۡهُودٗا ﴾ (الإسراء:78).

" 78) Perform As-Salat (Iqamat-as-Salat) ***from mid-day till the darkness of the night*** (i.e. the Zuhr, 'Asr, Maghrib and 'Isha' prayers)***, and recite the Qur'an in the early dawn*** (i.e. the morning prayer)***. Verily, the recitation of the Qur'an in the early dawn is ever witnessed*** (attended by the angels in charge of mankind of the day and the night)***."* (Ch.17 Al-Isra': verse 78).**

The Holy Qur'an encourages early sleep and waking up at dawn. It was narrated that the Prophet Mohammad (PBUH) said: *"The two rak'ahs of dawn* (i.e. Dawn prayer) *are better than the world and what is in it"* (Narrated by Muslim).

There are many health benefits a person reaps by waking up at dawn, including: The highest percentage of Ozone gas (O_3) in the air is at dawn, it gradually decreases until it diminishes when the sun rises, this gas has beneficial effect on the nervous system and is stimulant for intellectual and muscular work, which makes the peak of human intellectual and muscular activity is in the early morning. When a person inhales the beautiful breeze of dawn, he feels pleasure and ecstasy which is unparalleled at any hour of the day or the night.

Besides, the sun's rays at sunrise are close to red, this color excites the nerves stimulating alertness and movement. Also, the percentage of ultraviolet radiation is the largest at sunrise, these rays incite the skin to make vitamin D, which is important for bone health and safety.

It is scientifically proven the highest percentage of cortisone in the blood is in the morning, cortisone is the magic substance increasing the activities of the body and providing it with energy. So we will find a Muslim who is committed to the teachings of the Qur'an is a truly unique person who wakes up early and receives the new day with diligence and activity, proceeding with his daily work in the first hours of the day when his mental, psychological and muscular potentials are at the highest levels.

Early waking up interrupts long sleep, a person who sleeps for long hours at one pace is exposed to heart disease, because sleep is nothing but absolute stillness, if it lasts for a long time, this leads to the deposition of fatty substances on the walls of the coronary arterial vessels which feed the heart muscle itself with its need of blood. Perhaps the prevention of vascular disease factors is one of the benefits reaped by the believers who wake up in the depths of the night, drawing near to their Creator by supplication and prayer. The Almighty said:

﴿ وَٱلَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَـٰمًا﴾ (سورة الفرقان- الآية 64) .

" 64) And those who spend [part of] ***the night to their Lord prostrating and standing*** [in prayer]***."* (Ch.25 Al-Furqan: verse 64).**

The Almighty said, encouraging in *Tahajjud* (late night prayer):

﴿ إِنَّ نَاشِئَةَ ٱلَّيْلِ هِىَ أَشَدُّ وَطْـًا وَأَقْوَمُ قِيلًا﴾(سورة المزمل- الآية 6).

" 6) Verily, the rising by night (for *Tahajjud* prayer) ***is very hard and most potent and good for governing oneself, and most suitable for*** (understanding) ***the Word*** (of Allah)***."* (Ch.73 Al-Muzzammil: verse 6).**

You bring the living out of the dead, and You bring the dead out of the living

﴿ تُولِجُ ٱلَّيۡلَ فِي ٱلنَّهَارِ وَتُولِجُ ٱلنَّهَارَ فِي ٱلَّيۡلِۖ وَتُخۡرِجُ ٱلۡحَيَّ مِنَ ٱلۡمَيِّتِ وَتُخۡرِجُ ٱلۡمَيِّتَ مِنَ ٱلۡحَيِّۖ وَتَرۡزُقُ مَن تَشَآءُ بِغَيۡرِ حِسَابٖ ﴾ (آل عمران:27).

" 27) You make the night to enter into the day, and You make the day to enter into the night (i.e. increase and decrease in the hours of the night and the day during winter and summer)***, You bring the living out of the dead, and You bring the dead out of the living. And You give wealth and sustenance to whom You will, without limit*** (measure or account)***."*** **(Ch.3 Al-Imran: verse 27).**

Dr. Ahmed Shawqi Al-Fangari mentioned in his book **"The Qur'an and Modern Medicine"**, commenting on this verse: The early commentators worked hard to interpret it according to the extent of their knowledge and the sciences of their time, so they said: The dead person from which the living emerges is represented in the first seed of any living organism, which is the grain or the seed in the plant, the egg in the bird, and the sperm or the ovum in humans and animals. This first seed is dead and has no life in it, then God brings forth from it a living creature, whether a plant, an animal or a human being.

In fact, science contradicts this old interpretation and considers it erroneous. If this first seed was examined under a microscope, we would find signs of life in it, and if it were not alive, it would not have produced a living creature. The grain of a plant whose cells are alive, is in a dormant state, until the required conditions come to it, such as soil, water, and the appropriate season, to produce a living plant. Similarly, the bird's egg must be fertilized and the embryo inside it alive in order to produce a living bird. Likewise, the male and female gametes cannot produce a living fetus unless both the sperm and the ovum are alive and sound. Someone might say what is meant by death and life here is symbolic, meaning the egg is considered dead because it does not eat or move, while the bird it brought out eats and moves. The reply to this is that we did not get used to this superficial theory of things from the Holy Qur'an, but we always found it going to the furthest depths of science.

The interpretation Dr. Al-Fangari comes as appropriate and consistent with the new scientific facts, depends on the theory of **(catabolism & anabolism)** in all the living organisms.

As for the anabolism process, it works on the growth of the organism and the growth of its body organs gradually according to the stages of its life. This process requires complete food map that includes proteins, fats, carbohydrates and vitamins. Considering these all are dead materials which the organism transforms inside its body into new living cells and organs. This is the real scientific explanation for the emergence of the living from the dead.

As for the emergence of the dead from the living, it is represented in the process of catabolism that occurs in the body. The cells of the body have limited lifespan, and each cell is affected by aging, weakness, or disease, so the living body produces substitute for it that replaces the dead cells. Thus, all the organs of the body are renewed and their activity is restored, as this represents the emergence of the dead from the living.

This is in addition to the fact that all living organisms take the elements of their life and growth from the surrounding environment of water, land, and air, all of which are dead elements. At the same time, these living organisms return to the environment what they took of gases, liquids, and fertilizers for the earth until the Day of Resurrection.

Thus, the processes of catabolism and anabolism are the secret of life in all living creatures. If the living organism is in the stage of growth, then the process of anabolism is more active and faster than the process of catabolism. Vice versa, if it grows old and reaches the aging stage, the process of anabolism stops and the process of catabolism activates until the stage of death.

Till when he attains full strength and reaches (the age of) forty years

﴿حَتَّىٰٓ إِذَا بَلَغَ أَشُدَّهُۥ وَبَلَغَ أَرۡبَعِينَ سَنَةٗ قَالَ رَبِّ أَوۡزِعۡنِيٓ أَنۡ أَشۡكُرَ نِعۡمَتَكَ ٱلَّتِيٓ أَنۡعَمۡتَ عَلَيَّ وَعَلَىٰ وَٰلِدَيَّ وَأَنۡ أَعۡمَلَ صَٰلِحٗا تَرۡضَىٰهُ وَأَصۡلِحۡ لِي فِي ذُرِّيَّتِيٓۖ إِنِّي تُبۡتُ إِلَيۡكَ وَإِنِّي مِنَ ٱلۡمُسۡلِمِينَ﴾ (الأحقاف:15).

" 15) ...Till when he attains full strength and reaches forty years, he says: "My Lord! Grant me the power and ability that I may be grateful for Your Favour which You have bestowed upon me and upon my parents, and that I may do righteous good deeds, such as please You, and make my offspring good. Truly, I have turned to You in repentance, and truly, I am one of the Muslims (submitting to Your Will)***."* (Ch.46 Al-Ahqaf: verse 15).**

Ibn Kathir mentioned in his interpretation: This verse is guidance for those who reached the age of forty to renew repentance and turn back to God Almighty. The forty years old person does not increase from what he is, as he has reached the utmost intellect, the perfection of understanding and forbearance. This is evidenced by the Almighty's saying:

﴿حَتَّىٰٓ إِذَا بَلَغَ أَشُدَّهُۥ﴾ (الأحقاف:15).

***" 15) ...Till when he attains full strength.."*(Ch.46 Al-Ahqaf: verse 15).**

The age of forty, as proven by modern science, is the age at which a person reaches the highest stages of his maturity, physical and mental growth. After perfection there is nothing but a decrease, so afterwards the human curve decreases until he grows old and dies, as God's Sunnah (mannerisms) goes in his creatures. Therefore, everyone who reaches this age must renew the covenant and repent to his Creator, the Almighty.

﴿أُوْلَٰٓئِكَ ٱلَّذِينَ نَتَقَبَّلُ عَنۡهُمۡ أَحۡسَنَ مَا عَمِلُواْ وَنَتَجَاوَزُ عَن سَيِّـَٔاتِهِمۡ فِيٓ أَصۡحَٰبِ ٱلۡجَنَّةِۖ وَعۡدَ ٱلصِّدۡقِ ٱلَّذِي كَانُواْ يُوعَدُونَ﴾ (الأحقاف:16).

" 16) They are those from whom We shall accept the best of their deeds and overlook their evil deeds. (They shall be) ***among the dwellers of Paradise - a promise of truth, which they have been promised."* (Ch.46 Al-Ahqaf: verse 16).**

The Smell

﴿ وَلَمَّا فَصَلَتِ ٱلۡعِيرُ قَالَ أَبُوهُمۡ إِنِّي لَأَجِدُ رِيحَ يُوسُفَۖ لَوۡلَآ أَن تُفَنِّدُونِ ﴾ (يوسف:94).

" 94) And when the caravan departed, their father said: "I do indeed feel the smell of Yusuf (Joseph)*, if only you think me not a dotard* (a person who has weakness of mind because of old age)*."***(Ch.12 Yusuf: verse 94).**

Ibn Abbas said: He found his scent from a journey distancing eight days.

Some commentators said: Since the caravan has departed from Egypt, the Prophet *Ya'qoub* (Jacob), peace be upon him, smelled the scent of his son's shirt from this long distance.

Modern forensic medicine reported that the smell of every human being is distinct from other human beings, just like fingerprints, hence the use of sniffer dogs, with their strong sense of smell, in tracking down criminals. This agrees with what came in **Surat (Chapter)** ***Yusuf*** **(Joseph)**, that God Almighty singled out His Prophet *Ya'qoub* (Jacob) with this ability.

As though he were climbing into the sky

﴿فَمَن يُرِدِ ٱللَّهُ أَن يَهۡدِيَهُۥ يَشۡرَحۡ صَدۡرَهُۥ لِلۡإِسۡلَٰمِۖ وَمَن يُرِدۡ أَن يُضِلَّهُۥ يَجۡعَلۡ صَدۡرَهُۥ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصَّعَّدُ فِي ٱلسَّمَآءِۚ﴾ (الأنعام:125).

***" 125) And whomsoever Allah wills to guide, He opens his heart to Islam; and whomsoever He wills to send astray, He makes his heart closed and constricted, as if he is climbing up to the sky..."* (Ch.6 Al-An'am: verse 125).**

This Qur'anic analogy refers to a scientific fact that was not discovered except in the modern era when man began to explore space, know the truth about the atmosphere and outer space, in addition to the effect of the atmospheric pressure on humans. This Qur'anic expression is so precise that God Almighty did not say "Climbs up" but rather ***"Is climbing up"*** which means the ascent is continuous and successive, from one layer to another, and from a height to which is higher than it without limits. This is what the Qur'an means in His Almighty saying:

﴿يَٰمَعۡشَرَ ٱلۡجِنِّ وَٱلۡإِنسِ إِنِ ٱسۡتَطَعۡتُمۡ أَن تَنفُذُواْ مِنۡ أَقۡطَارِ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ فَٱنفُذُواْۚ لَا تَنفُذُونَ إِلَّا بِسُلۡطَٰنٖ﴾ (الرحمن:33).

" 33) O assembly of jinn and men! If you have power to pass beyond the zones of the heavens and the earth, then pass beyond (them)***! But you will never be able to pass them, except with authority*** (from Allah)***!"* (Ch.55 Ar-Rahman: verse 33).**

In the Holy Qur'an, there are other verses referring to what happens to a person when he ascends to the upper sky, such as dizziness and suffocation, as in the Almighty's saying:

﴿وَلَوۡ فَتَحۡنَا عَلَيۡهِم بَابٗا مِّنَ ٱلسَّمَآءِ فَظَلُّواْ فِيهِ يَعۡرُجُونَ ١٤ لَقَالُوٓاْ إِنَّمَا سُكِّرَتۡ أَبۡصَٰرُنَا بَلۡ نَحۡنُ قَوۡمٞ مَّسۡحُورُونَ﴾ (الحجر:14-15).

" 14) And [even] ***if We opened to them a gate from the heaven and they continued therein to ascend,***

15) They would say, "Our eyes have only been dazzled. Rather, we are a people affected by magic (enchanted)***."* (Ch.15 Al-Hijr: verses 14-15).**

The word "enchanted" refers to the dizziness occurring to humans due to lack of earthly gravity and oxygen. One of the most important influences on breathing is the presence of oxygen and atmospheric pressure. The higher a person rises in the air, oxygen decreases, after 4 miles from the surface of earth, the air pressure becomes half the pressure on the surface of water, thus the person feels suffocated due to lack of oxygen and dizzy due to lack of pressure.

Atmospheric pressure decreases with increasing altitude until it becomes more like vacuum at a distance of 20 miles, and at an altitude of more than 200 miles it becomes complete space. It is obvious that thanks to the internal conditioning in the planes for pressure, oxygen and temperature, man was able to fly to the upper layers, otherwise he would suffocate and die. So all astronauts' clothes are equipped with pressure equalization and breathing devices.

These scientific facts did not come to the minds of the people in the era of the Qur'an revelation. Rather, the oxygen gas itself was not discovered until the eighteenth century A.D. **So, Glory be to the Great Creator whose power is manifested in His creation.**

The might of the Great Creator was manifested in the event of *the Isra'* (night journey) and *the Mi'raj* (ascent).

The Almighty had violated the law of the universe and ascended the body and soul of His honorable Prophet Mohammad (PBUH) to the highest heavens. That was the first time the Creator, the Almighty, supported his prophet with a miracle whose main place was in the sky. A miracle represented in a prophet who was raised to heavens, with his body and soul, while he was alive, to see some of the great signs of God, and then was returned back to earth to revive human life again.

Rather, the divine will, wanted the Prophet Mohammad (PBUH) to pass through what Gabriel, the trustee angel of the revelation, was unable to penetrate, so he apologized to the honorable Prophet Mohammad that these are his limits at *Sidrat-ul-Muntaha* (a lote-tree of the utmost boundary over the seventh heaven beyond which none can pass), and that the Prophet will pass safely by God's power, while he himself, the trustee of the revelation, will burn if he tries to pass further than that.

At the beginning of Surat (Chapter) Al-Isra', the Lord presented the miracle of the night journey by which he took His servant and prophet Mohammad (PBUH) from *Al-Masjid-al-Haram* (the Sacred Mosque) at *Makkah Al-Mukarramah* to *Al-Masjid-al-Aqsa* (Al-Aqsa Mosque) at Jerusalem:

﴿سُبْحَانَ ٱلَّذِىٓ أَسْرَىٰ بِعَبْدِهِۦ لَيْلًا مِّنَ ٱلْمَسْجِدِ ٱلْحَرَامِ إِلَى ٱلْمَسْجِدِ ٱلْأَقْصَا ٱلَّذِى بَـٰرَكْنَا حَوْلَهُۥ لِنُرِيَهُۥ مِنْ ءَايَـٰتِنَآ ۚ إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ﴾ (الإسراء:1).

" 1) Glorified (and Exalted) ***be He*** (Allah) [above all that (evil) they associate with Him] ***Who took His slave*** (Mohammad) ***for a journey by night from Al-Masjid-al-Haram*** (at Makkah) ***to Al-Masjid-al-Aqsa*** (in Jerusalem)***, the neighbourhood whereof We have blessed, in order that We might show him*** (Mohammad) ***of Our Ayat*** (proofs, evidence, lessons, signs, etc.)***. Verily, He is the All-Hearer, the All-Seer."*** **(Ch.17 Al-Isra': verse 1).**

We notice here His Almighty saying ***"Who took His slave*** (Mohammad) ***for a journey by night"*** and he did not say "the soul of His slave" to prove that this miracle was done with both the soul and the body of the Prophet Mohammad (PBUH) and it was not done with his soul only.

As for the miracle of *the Mi'raj*, the Lord mentioned it at the beginning of Surat (Chapter) Al-Najm:

﴿وَٱلنَّجْمِ إِذَا هَوَىٰ ﴿١﴾ مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ ﴿٢﴾ وَمَا يَنطِقُ عَنِ ٱلْهَوَىٰٓ ﴿٣﴾ إِنْ هُوَ إِلَّا وَحْىٌ يُوحَىٰ ﴿٤﴾ عَلَّمَهُۥ شَدِيدُ ٱلْقُوَىٰ ﴿٥﴾ ذُو مِرَّةٍ ۖ فَٱسْتَوَىٰ ﴿٦﴾ وَهُوَ بِٱلْأُفُقِ ٱلْأَعْلَىٰ ﴿٧﴾ ثُمَّ دَنَا فَتَدَلَّىٰ ﴿٨﴾ فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ ﴿٩﴾ فَأَوْحَىٰٓ إِلَىٰ عَبْدِهِۦ مَآ أَوْحَىٰ ﴿١٠﴾ مَا كَذَبَ ٱلْفُؤَادُ مَا رَأَىٰٓ ﴿١١﴾ أَفَتُمَـٰرُونَهُۥ عَلَىٰ مَا يَرَىٰ ﴿١٢﴾ وَلَقَدْ رَءَاهُ نَزْلَةً أُخْرَىٰ ﴿١٣﴾ عِندَ سِدْرَةِ ٱلْمُنتَهَىٰ ﴿١٤﴾ عِندَهَا جَنَّةُ ٱلْمَأْوَىٰٓ ﴿١٥﴾ إِذْ يَغْشَى ٱلسِّدْرَةَ مَا يَغْشَىٰ ﴿١٦﴾ مَا زَاغَ ٱلْبَصَرُ وَمَا طَغَىٰ ﴿١٧﴾ لَقَدْ رَأَىٰ مِنْ ءَايَـٰتِ رَبِّهِ ٱلْكُبْرَىٰٓ﴾ (النجم:1-18).

" 1) By the star when it goes down (or vanishes)*.*

2) Your companion (Mohammad) ***has neither gone astray nor has erred.***

3) Nor does he speak of (his own) ***desire.***

4) It is only a Revelation revealed.

5) He has been taught (this Qur'an) ***by one mighty in power*** [*Jibril* (Gabriel)]

6) One free from any defect in body and mind then he (*Jibril* - Gabriel in his real shape as created by Allah) ***rose and became stable.***

7) While he [*Jibril* (Gabriel)] ***was in the highest part of the horizon,***

8) Then he [*Jibril* (Gabriel)] ***approached and came closer,***

9) And was at a distance of two bows' length or (even) ***nearer.***

10) So (Allah) ***revealed to His slave*** [Mohammad through *Jibril* (Gabriel)] ***whatever He revealed.***

11) The (Prophet's) ***heart lied not in what he*** (Mohammad) ***saw.***

12) Will you then dispute with him (Mohammad) ***about what he saw*** [during the Mi'raj: (Ascent of the Prophet to the seven heavens)]

13) And indeed he (Mohammad) ***saw him*** [*Jibril* (Gabriel)] ***at a second descent*** (i.e. another time)***.***

14) Near Sidrat-ul-Muntaha (a lote-tree of the utmost boundary over the seventh heaven beyond which none can pass)***.***

15) Near it is the Paradise of Abode.

16) When that covered the lote-tree which did cover it!

17) The sight (of Prophet Mohammad) ***turned not aside*** (right or left)***, nor it transgressed beyond the limit*** (ordained for it)***.***

18) Indeed he (Mohammad) ***did see of the Greatest Signs, of his Lord*** (Allah)***."*** **(Ch.53 An-Najm: verses 1-18).**

The Prophet Mohammad (PBUH) was the first human being who, by the will of God, transcended the Earth planet, the moons, the suns, the stars and the galaxies, ascending into the vast space.

In our modern time, we witnessed the first human being traveled to space, however, the space that man reached 14 centuries after the revelation of the Mohammadan message was only the space between the earth and the moon. As for the Prophet of Islam, he traveled to space 14 centuries ago, with the power of God Almighty, transcending it world

after world, until he reached *Sidrat al-Muntaha* (a lote-tree of the utmost boundary over the seventh heaven beyond which none can pass), and saw Gabriel, the trustee of the revelation in his actual form. He reached where the created universe ends and the world of the unseen begins, where the paradise of refuge and a world with which the knowledge of creatures ends, and only God Almighty knows its truth. God showed him some of His great signs and revealed to him what He wanted, so the noble Prophet reasoned and awared it, by the power of God Almighty:

﴿مَا كَذَبَ ٱلۡفُؤَادُ مَا رَأَىٰٓ ﴿١١﴾ أَفَتُمَٰرُونَهُۥ عَلَىٰ مَا يَرَىٰ ﴿١٢﴾﴾(النجم:11-12).

" 11) The (Prophet's) ***heart lied not in what he*** (Mohammad) ***saw.***

12) Will you then dispute with him (Mohammad) ***about what he saw*** [during the *Mi'raj*: (Ascent of the Prophet to the seven heavens)]. **" (Ch.53 An-Najm: verses 11-12).**

So, Glory be to the Great Creator who made his will between the two Arabic letters *Kaf* and *Nun* (meaning: be and it is).

The forelock, Center of Command

﴿ إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ ۚ مَّا مِن دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا ۚ إِنَّ رَبِّي عَلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ﴾ (هود:56).

" 56) "I put my trust in Allah, my Lord and your Lord! There is not a moving (living) ***creature but He has the grasp of its forelock. Verily, my Lord is on the Straight Path*** (the truth)***."*** **(Ch.11 Hud: verse 56).**

﴿ كَلَّا لَئِن لَّمْ يَنتَهِ لَنَسْفَعًا بِالنَّاصِيَةِ ﴿١٥﴾ نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ ﴾ (العلق:15-16).

" 15) Nay! If he ceases not, We will catch him by the forelock

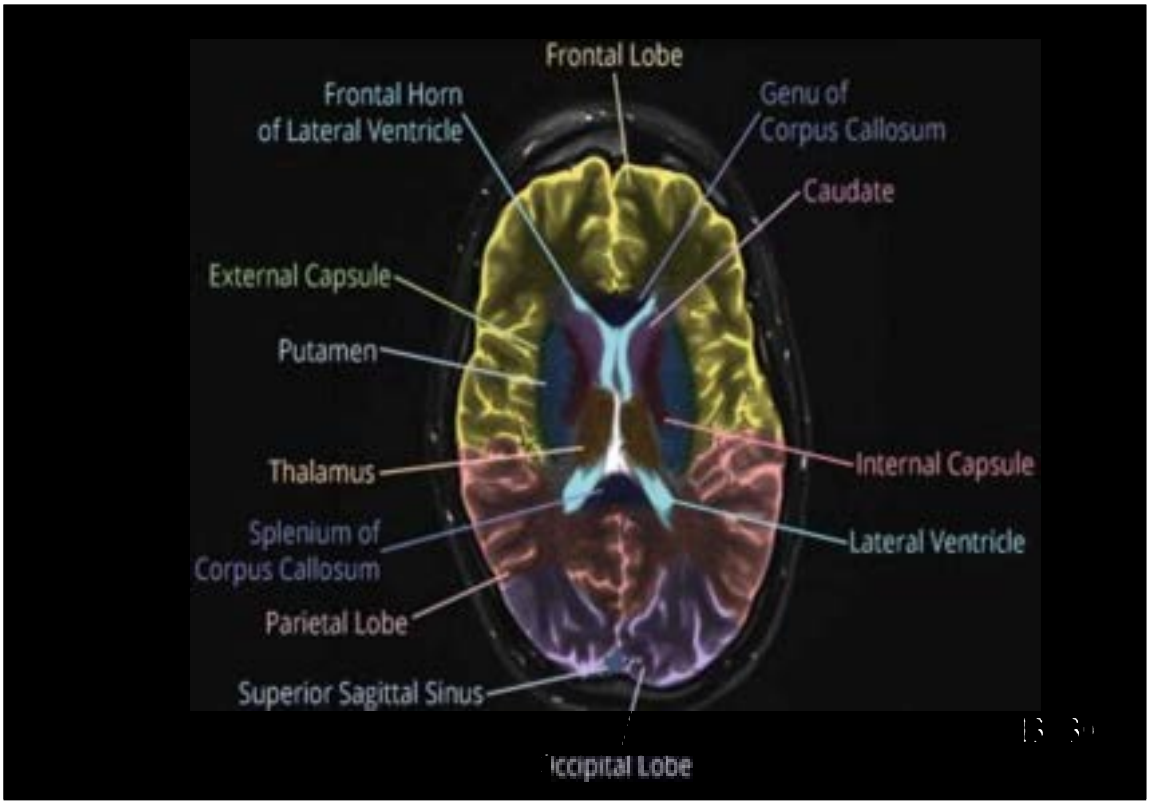
16) A lying, sinful forelock!" **(Ch.96 Al-'Alaq: verses 15-16).**

The Messenger of God Mohammad (PBUH) used to say: *"O God, I am your servant, the son of your servant, the son of your maidservant, my forelock is in your hand, your judgment continues in me, your judgment is just in me, I ask you by every name that is yours with which you named yourself, or revealed in your book, or taught to any of your creation, or preserved in the knowledge of the unseen with you, that you make the Qur'an the spring of my heart, the light of my chest, a departure for my sadness, and a release for my anxiety."* (Corrected by Ahmad, Ibn Hibban, Al-Hakim and Al-Bazzar in his Musnad-1994).

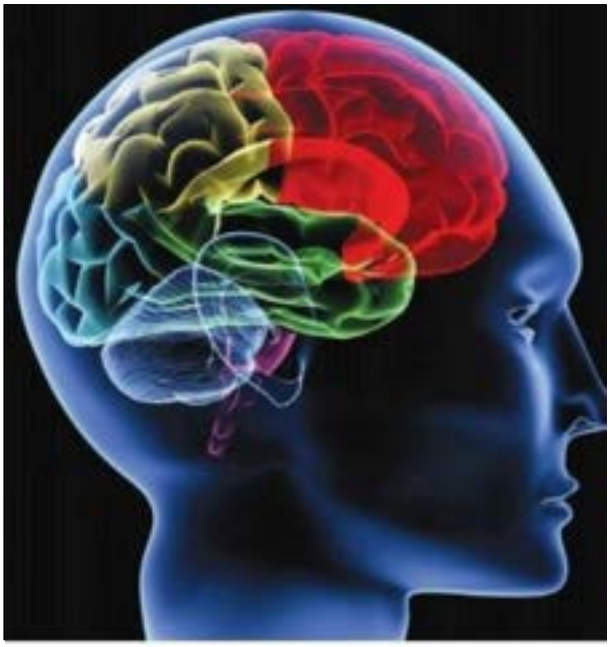
These texts from the Qur'an and the Sunnah focus on **(the forelock)**, at times describing it as false and wrong, and at others describing it as the source of leadership for humans and animals.

Comparative scientific anatomical studies, between humans and animals, have proven that all the creatures with a forelock and a brain, have their command center in this forelock. Modern science has proven that the human mind, which is man's main place for thinking, the center of his intelligence, decision-making, and drawing plans for lying, sin, honesty, and realization, is located in the frontal part of the brain's lobes, in the human forehead, i.e. in his forelock.

So, Glory be to the Great Creator.



MRI of the brain



Man's frontal lobe colored red

Taught him eloquence

﴿ٱلرَّحۡمَٰنُ ١ عَلَّمَ ٱلۡقُرۡءَانَ ٢ خَلَقَ ٱلۡإِنسَٰنَ ٣ عَلَّمَهُ ٱلۡبَيَانَ﴾(الرحمن: 1-4).

" 1) The Most Gracious (Allah)***!***

2) He has taught (you mankind) ***the Qur'an*** (by His Mercy)***.***

3) He created man.

4) He taught him eloquent speech. " **(Ch.55 Ar-Rahman: verses 1-4).**

According to modern science, at the moment a person wants to speak, series of commands coming from the brain reach the vocal cords, the tongue, and the jaw muscles. The region containing the speech systems in the brain sends the necessary commands to all the muscles that carry out their duties during speech.

Before all, the lung brings air, which is the material for speech, through the nose and its spaces, then to the larynx, then the trachea, then the lungs, where the air oxygen is replaced by carbon dioxide from the blood in the lungs capillaries, then the air is expelled to the outside. The air leaving the lungs passes through the vocal cords, which are like curtains that are open and far apart, however, when speaking, they are gathered in one place and vibrated by the air coming out when exhaling.

The nose and mouth are designed to give special sound characteristics, at the time when the words begin to exit from this section smoothly, the tongue takes a position between approaching the mouth roof or moving away by certain distances, and the lips shrink and expand, many muscles move quickly in this process. In order for proper pronunciation to be achieved, these complex processes must be complete and harmonious without any deficiency or defect in their arrangement.

Scientists have proven that the brain stores the vocabulary of each language spoken by man in a separate section of the brain, so the words of different languages do not mix during pronunciation. **So different languages are spoken in a programmed manner previously set by the Creator Almighty who taught man the eloquent statement.**

The tone of the speech and revealing lies:

﴿وَلَوْ نَشَاءُ لَأَرَيْنَاكَهُمْ فَلَعَرَفْتَهُم بِسِيمَاهُمْ ۚ وَلَتَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ ۚ وَاللَّهُ يَعْلَمُ أَعْمَالَكُمْ ﴾ (محمد: 30).

" 30) Had We willed, We could have shown them to you, and you should have known them by their marks; but surely, you will know them by the tone of their speech! And Allah knows (all) ***your deeds."*** **(Ch.47 Mohammad: verse 30).**

Ibn Kathir said: Their words indicate their intentions, it is understood which of the two parties the speaker belongs to from the meanings and content of his words. This is what is meant by the tone of the speech. Othman ibn Affan, also said: “No one secretes a secret unless God reveals it on his face and the slips of his tongue.”

In some modern lie detectors, the system measures changes in the voice low frequencies, so what is called stress occurs on certain tones of the liar, as a kind of voice stretching occurs.

There is no human being but has a protector over him (or her)

﴿وَٱلسَّمَآءِ وَٱلطَّارِقِ ۝١ وَمَآ أَدۡرَىٰكَ مَا ٱلطَّارِقُ ۝٢ ٱلنَّجۡمُ ٱلثَّاقِبُ ۝٣ إِن كُلُّ نَفۡسٖ لَّمَّا عَلَيۡهَا حَافِظٞ﴾ (الطارق:1-4).

" 1) By the heaven, and At-Tariq (the night-comer, i.e. the bright star)*;*

2) And what will make you to know what At-Tariq (night-comer) *is?*

3) (It is) *the star of piercing brightness;*

4) There is no human being but has a protector over him (or her)*."* **(Ch.86 At-Tariq: verses 1-4).**

Ibn Kathir said in his interpretation what can be summarized as: Everybody has a protector from God who guards him from pests.

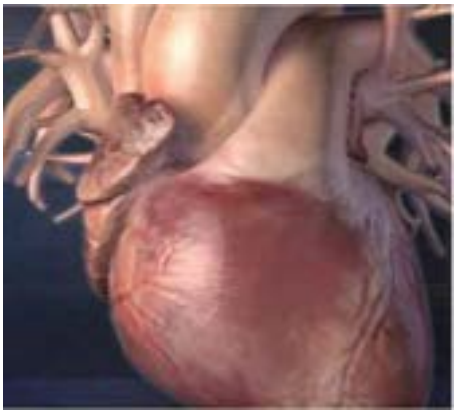
Modern medicine has shown the complex and fascinating role of both natural and acquired immunity. Natural immunity is represented in the surface secretions resisting bacteria, in the mucous membranes, and in the antibacterial substances in tissues and body fluids, in addition to white blood cells, specially phagocytic ones, which resist hostile microorganisms. Acquired immunity consists of antibodies.

God endowed man with a strong defensive system protecting him from hostile microorganisms, as the infant is born armed with this defense system in addition to what he acquires from his mother's milk and the response of his internal immune system to external stimuli.

All this, in addition to, many physical and biological barriers, such as: The eyelids, those two vigilant guards, who respond to any sudden aggression for the eye. The tears, containing an enzyme called lysozyme which is responsible for cleaning the cornea and conjunctiva. The nasal hair which is a natural filter to the air entering the lungs, filtering it from planktons and warming it. The tonsils which are a line of defense at the bottom of the mouth to devour microbes entering the body. The stomach which secretes hydrochloric acid to make its environment acidic, lethal to many deadly microbes. In addition to many other defensive devices to protect and preserve man.

So, Glory be to the Creator, the Bestower.

Nay! But on their hearts is the Ran (covering of sins and evil deeds) which they used to earn



﴿وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿١٠﴾ الَّذِينَ يُكَذِّبُونَ بِيَوْمِ الدِّينِ ﴿١١﴾ وَمَا يُكَذِّبُ بِهِ إِلَّا كُلُّ مُعْتَدٍ أَثِيمٍ ﴿١٢﴾ إِذَا تُتْلَىٰ عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ ﴿١٣﴾ كَلَّا ۖ بَلْ ۜ رَانَ عَلَىٰ قُلُوبِهِم مَّا كَانُوا يَكْسِبُونَ ﴿١٤﴾﴾ (المطففين:10-14).

" 10) Woe, that Day, to those who deny.

11) Those who deny the Day of Recompense.

12) And none can deny it except every transgressor beyond bounds, (in disbelief, oppression and disobedience to Allah) *the sinner!*

13) When Our Verses (of the Qur'an) *are recited to him he says: "Tales of the ancients!"*

14) Nay! But on their hearts is the Ran (stain of sins and evil deeds) *which they used to earn."* **(Ch.83 Al-Mutaffifin: verses 10-14).**

Ibn Kathir said in his interpretation what can be summarized as: It is not as they claimed, nor as they said that this Qur'an is the myths of the ancients, but rather it is the word of God and His revelation to His Messenger Mohammad (PBUH). Rather, their hearts were obscured from believing in Him because of *the Ran* (rust) (covering of sins and evil deeds) that had clouded their hearts due to the multitude of sins and transgressions.

Al-Hassan Al-Basri said: It is sin upon sin until the heart becomes blind and dies.

Abu Hurairah, reported that the Prophet Mohammad (PBUH) said: *"When a believer commits a sin, there will be a black spot in his heart. If he repents, withdraws and seeks forgiveness, this refines his heart, but if he increases* (i.e. in sins)*, it* (i.e. the black spot) *increases until his heart is overpowered, and that is the Ran that God mentioned in the Qur'an"* (Ahmad 2/297).

It was mentioned in **Tafsir al-Jalalain**: Their hearts were conquered and covered by what they used to earn from disobedience, so it is like rust.

Is it scientifically possible for the hearts to rust as a result of chemical reaction occurring in them?

Scientifically, rust results from the reaction of iron with oxygen. In the human body, the oxygen we take from the air is carried to various body organs through hemoglobin in the blood. Iron is an essential component of hemoglobin and plays a key role in interacting with oxygen and carrying it to different parts of the body, so there is a continuous interaction between iron and oxygen in the human blood circulation whose main focus is in the heart.

An increase in the proportion of iron in the blood causes cells of the body to age prematurely by causing a chemical reaction resembling rust, as occurs in the disease of iron overload called **"Hemochromatosis"**, where the accumulation of iron in various organs (the most important of which is the heart and the liver) leads to rust and failure in their functions as the scientist McDonnell said, so what we can call **"rust of the heart"** actually occurs here.

So, Glory be to God, the Great Creator.

Say (O Mohammad) "Be you stones or iron"

﴿وَقَالُوٓاْ أَءِذَا كُنَّا عِظَٰمٗا وَرُفَٰتًا أَءِنَّا لَمَبۡعُوثُونَ خَلۡقٗا جَدِيدٗا ٤٩ قُلۡ كُونُواْ حِجَارَةً أَوۡ حَدِيدًا ٥٠ أَوۡ خَلۡقٗا مِّمَّا يَكۡبُرُ فِي صُدُورِكُمۡۚ فَسَيَقُولُونَ مَن يُعِيدُنَاۖ قُلِ ٱلَّذِي فَطَرَكُمۡ أَوَّلَ مَرَّةٖۚ فَسَيُنۡغِضُونَ إِلَيۡكَ رُءُوسَهُمۡ وَيَقُولُونَ مَتَىٰ هُوَۖ قُلۡ عَسَىٰٓ أَن يَكُونَ قَرِيبٗا ٥١﴾ (الإسراء:49-51).

" 49) And they say: "When we are bones and fragments (destroyed)*, should we really be resurrected* (to be) *a new creation?"*

50) Say (O Mohammad) *"Be you stones or iron,"*

51) "Or any other substance you think is harder to bring back to life." Then, they will say: "Who shall bring us back (to life)*?" Say: "He Who created you first!" Then, they will shake their heads at you and say: "When will that be?" Say: "Perhaps it is near!"* **(Ch.17 Al-Isra': verses 49-51).**

These verses talk about the polytheists' denial of the reality of resurrection after death, after they turn into bones and dust, but the divine response came telling them even if you became stone or iron, God is able to resurrect you again.

In these verses, the Qur'an refers to the possibility of the dead turning into stone or iron, and this fact has been scientifically proven. Not only that, but this fact has become a scientific basis for more complex studies in what is known as **Paleontology**. The Holy Qur'an has preceded modern science in referring to the fact that the excavations and fossils are the result of the transformation of the dead into stones or iron.

How do bones turn into stones or iron?

If the creature is buried in an area containing **Silica** element, its bones are replaced with this substance, and the skeleton turns into stone. But if it is buried in an area rich in the **Pyrite** element (known as **iron pyrite**, which is iron disulfide FeS_2), the structure is replaced to become entirely iron with all its properties of luster and color, so if you see it, you would think it was actually made of iron.

So, Glory be to God, the Great Creator.

Shocking by sound severity

﴿وَنُفِخَ فِي ٱلصُّورِ فَصَعِقَ مَن فِي ٱلسَّمَٰوَٰتِ وَمَن فِي ٱلۡأَرۡضِ إِلَّا مَن شَآءَ ٱللَّهُ﴾ (الزمر:68).

" 68) And the Trumpet will be blown, and all who are in the heavens and all who are on the earth will swoon away, except him whom Allah wills…" **(Ch.39 Az-Zumar: verse 68).**

A person's hearing has limits, so the ear does not perceive sounds except those whose vibrations are in the range called sound waves, while it does not feel radio or ultrasound waves.

The sensitivity of the ear is also limited to the intensity of the sound, so it does not distinguish sounds if their intensity is less than certain limit, as well as, it does not tolerate sounds whose intensity exceeds 200 decibels. **If it increased, the person would be shocked and die instantly.**

Healing for what is in the chests (the hearts)

﴿يَٰٓأَيُّهَا ٱلنَّاسُ قَدۡ جَآءَتۡكُم مَّوۡعِظَةٞ مِّن رَّبِّكُمۡ وَشِفَآءٞ لِّمَا فِي ٱلصُّدُورِ وَهُدٗى وَرَحۡمَةٞ لِّلۡمُؤۡمِنِينَ ٥٧ قُلۡ بِفَضۡلِ ٱللَّهِ وَبِرَحۡمَتِهِۦ فَبِذَٰلِكَ فَلۡيَفۡرَحُواْ هُوَ خَيۡرٞ مِّمَّا يَجۡمَعُونَ﴾(يونس: 57-58).

" 57) O mankind! There has come to you a good advice from your Lord (i.e. the Qur'an, enjoining all that is good and forbidding all that is evil)***, and a healing for that*** (disease of ignorance, doubt, hypocrisy and differences) ***which is in your chests*** (hearts)***, - a guidance and a mercy*** (explaining lawful and unlawful things) ***for the believers.***

58) Say: "In the Bounty of Allah, and in His Mercy (i.e. Islam and the Qur'an)***; - therein let them rejoice." That is better than what*** (the wealth) ***they amass."*** **(Ch.10 Yunus: verses 57-58).**

﴿وَنُنَزِّلُ مِنَ ٱلۡقُرۡءَانِ مَا هُوَ شِفَآءٞ وَرَحۡمَةٞ لِّلۡمُؤۡمِنِينَ وَلَا يَزِيدُ ٱلظَّٰلِمِينَ إِلَّا خَسَارٗا﴾ (الإسراء: 82).

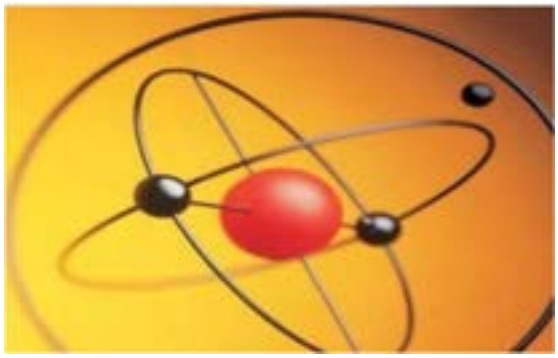
" 82) And We send down of the Qur'an that which is a healing and a mercy to those who believe (in Islamic Monotheism and act on it)***, and it increases the Zalimun*** (polytheists and wrong-doers) ***nothing but loss."*** **(Ch.17 Al-Isra': verse 82).**

﴿ٱلَّذِينَ ءَامَنُواْ وَتَطۡمَئِنُّ قُلُوبُهُم بِذِكۡرِ ٱللَّهِۗ أَلَا بِذِكۡرِ ٱللَّهِ تَطۡمَئِنُّ ٱلۡقُلُوبُ﴾ (الرعد:28).

" 28) Those who believed (in the Oneness of Allah - Islamic Monotheism)***, and whose hearts find rest in the remembrance of Allah: verily, in the remembrance of Allah do hearts find rest."*** **(Ch.13 Ar-Ra'd: verse 28).**

What is the truth about treatment with the Holy Qur'an? What is the scientific explanation for this phenomenon? How does listening to the verses of God affect brain cells? Is there a hidden power in the Qur'an?

The researcher Abdel-Daem Al-Kahil tried to answer these questions in his valuable research **(The Power of Therapy with the Qur'an between Science and Faith)** what can be summarized as: The atom is the basic building unit of the universe, and the cell is the basic building unit of our bodies. Every cell of our body is composed of billions of atoms, when we contemplate the universe around us, we notice that each of its atoms is in a state of constant vibration at a specific frequency, which makes the cells of our body vibrate in a tight order, the slightest change in this system leads to disease in one of the body organs. It is possible to influence the affected cells by causing a vibration that restores their balance, as scientists discovered that the cells of the body are affected by various forms of vibrations such as light waves, sound waves, etc.



The atom consists of a nucleus around which electrons revolve in orbits, vibrating to spread an electromagnetic field around it

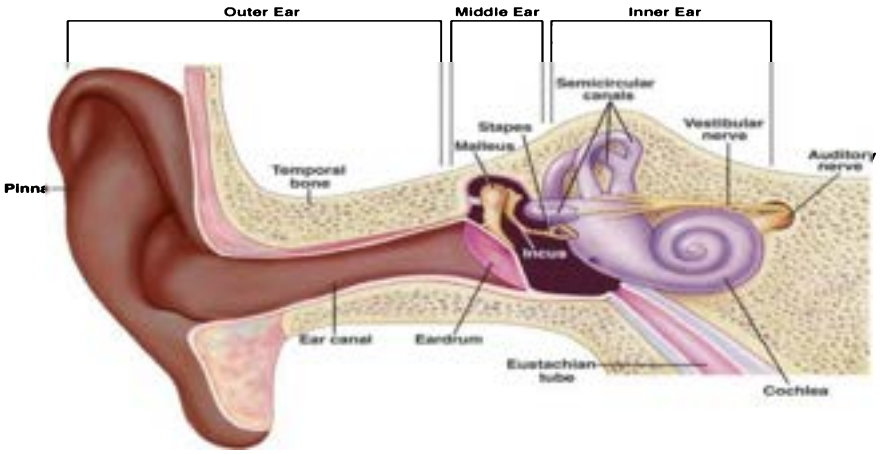
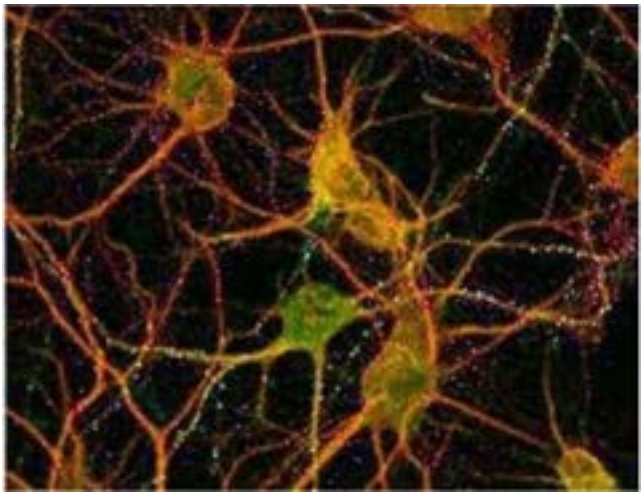


Illustration of the human auditory system

Sound consists of waves or vibrations traveling in the air at a speed of approximately 340 meters per second, each sound has a specific frequency, as the human audible range ranges from 20 to 20,000 vibrations per second. These waves spread in the air to be received by the ear and transmitted through it to turn into electrical signals that travel through the auditory nerve towards the auditory cortex in the brain, from there to the various regions of the brain, specially the frontal region, so these regions work together to respond to these signals and translate them into language that is understandable to humans. Hence, it becomes clear that the sound is a mechanical vibration reaching the brain cells affecting them and changing their vibrations, so the sound can be considered as an effective healing force, its healing power depends on the sound type and the frequencies. Since the Holy Qur'an is God's word, we should find healing power in it, God willing.



Scientific researches confirm that the cells functioning system depends on vibrations, nerve cells in particular are affected by any acoustic or electromagnetic vibrations
Reciting any *surah* (chapter) of the Qur'an has tonic effect on the brain and heart cells. All the *surahs* (chapters) and verses of the Qur'an are beneficial in healing, not as some believe that healing is found only in specific verses

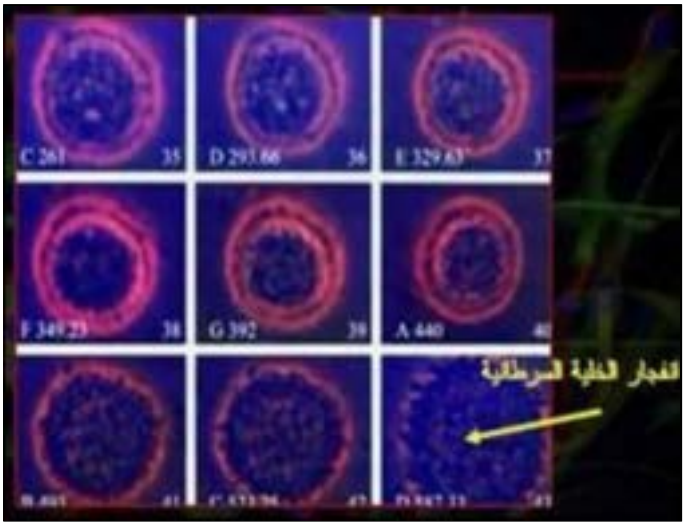
The French doctor Alfred Tomatis conducted experiments about the human senses over a period of fifty years, and came out with the conclusion that the sense of hearing is the most important human sense, as the ear controls the entire human body, regulates its vital processes, balances and coordinates its movements in a regular rhythm. During his experiments, he found that the auditory nerves communicate with all the muscles of the body controlling its balance and flexibility. The inner ear also connects to all the vital organs such as the heart, lungs, stomach, and intestines. Therefore, sound frequencies affect all parts of the body as a whole.

In 1960, the Swiss scientist Hans Jenny found that sound affects various materials reshaping their molecules, and each cell of the body has its own sound, rearranging the matter within it.

In 1974, researchers Fabian Maman and Joel Sternheimer discovered that every part of the body has a vibrational system subject to the laws of physics. After several years, Fabian discovered with another researcher, Grimal, that sound affects cells, specially cancer cells, and there are certain sounds having a stronger effect than others. The strange thing is that the most influential sound on the cells of the body is the voice of the person himself!!

As scientists said, the sound (such as the Holy Qur'an recitation) has a miraculous healing power and a miraculous effect on the brain cells working to issue orders to the rest of the body organs, specially the immune system, to restore the whole body balance.

The scientists found that each note of the musical scale and its different sound frequencies affect the electromagnetic field of the cell, this field varies according to the type of voice spoken by the reciter, as there are specific tones affecting the cells of the body to make them more vital, active and may also renew them. Surprisingly, even some sounds may explode cancer cells. Some scholars said that the human voice carries a special spiritual resonance making this sound the most powerful means of healing.



Fabian exposed cancer cells to different sound frequencies, and found some frequencies causing the explosion of those cells (marked by the arrow), so he concluded the effect of sound on healing

The Japanese scientist Masaru Emoto, the author of the book **"Messages from Water"**, and the founder of the theory of water atoms crystallization according to external influences, proved that the electromagnetic field of water molecules is greatly affected by sound, as there are specific tones that make those molecules more regular. If we remember that water constitutes 70% of the human body, we would find that the sounds affecting the water molecules subsequently affect the balance and healing of the human cells.

Water crystals as shown by the Japanese scientist Emoto

The Japanese scientist explained that water crystals, over which the Qur'an or supplication was recited, form vibrations resulting from the reading, as one of the forms of energy. He also pointed out that the memory of water is a form of potential energy enabling it to react, store information, transfer it, and be influenced by it. In addition to its effect on strengthening human immunity, possibly treatment, from organic and psychological diseases.

Rather, he has also proven that the ***Basmalah*** *(Bism Allah ArRahman ArRaheem)* (In the Name of God, the Most Gracious, the Most Merciful), in the Holy Qur'an, which Muslims use at the beginning of their work and when eating or going to sleep, has a miraculous effect on water crystals, as when these crystals were exposed to the *Basmalah* by reading, this caused a wondrous effect by forming crystals of extraordinary beauty. When the water was exposed to the Holy Qur'an recitation, water crystals were formed with a very symbolic design of purity.

So what is the scientific explanation for healing by the Holy Qur'an?!

God had created the cells in a balanced system. This is what God Almighty told us about in the following divine statement:

﴿فِطْرَتَ ٱللَّهِ ٱلَّتِى فَطَرَ ٱلنَّاسَ عَلَيْهَا ۚ لَا تَبْدِيلَ لِخَلْقِ ٱللَّهِ ۚ ذَٰلِكَ ٱلدِّينُ ٱلْقَيِّمُ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ﴾(الروم:30).

***" 30)... This is the natural disposition with which Allah has created mankind. There is no change in Allah's creation. This is the straight religion, but most people do not know."* (Ch.30 Ar-Rum: verse 30).**

The Qur'an recitation consists of a set of sound frequencies reaching the ears and are transmitted from them to the brain cells to influence them through the electric fields they generate in the cells, so those cells respond to these fields and adjust their vibration to return to their natural instinct that the Creator created them on.

In addition, viruses and germs vibrate and are greatly affected by sound vibrations, such as the sound of the Holy Qur'an, which may nullify their effect and increase the effectiveness of the immune cells in the body, so that they become greatly ready to resist germs, viruses, and malignant cells.

Verses of Healing:

Every verse of the Qur'an contains an amazing healing power, so the entire Holy Qur'an is healing. However, it is proven that the Prophet Mohammad (PBUH) focused on specific chapters and verses, such as:
Reciting **Chapter 1 (Al-Fatihah)** seven times, and reciting ***(Ayatulkursi)*** **verse 255** of **Chapter 2 (Al-Baqarah)**, and **verses 285-286** of **Chapter 2 (Al-Baqarah)**. In addition to **Chapter 112 (Al-Ikhlas)**, **Chapter 113 (Al-Falaq)** and **Chapter 114 (An-Nas)**.

Any person can recite the verses in which he seeks psychological comfort and cure for his illness, God willing, such as:

- Reciting **Chapter 94 (Ash-Sharh)** when he feels chest tightness.

- Reciting **verse 21** of **Chapter 59 (Al-Hashr)** when feeling chronic headache:

﴿لَوْ أَنزَلْنَا هَٰذَا ٱلْقُرْءَانَ عَلَىٰ جَبَلٍ لَّرَأَيْتَهُۥ خَٰشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ ٱللَّهِ ۚ وَتِلْكَ ٱلْأَمْثَٰلُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ﴾ (الحشر:21).

" 21) If We had sent down this Qur'an upon a mountain, you would have seen it humbled and splitting from fear of Allah. And these examples We present to the people that perhaps they will give thought." **(Ch.59 Al-Hashr: verse 21).**

- Reciting **verse 4** of **Chapter 106 (Quraysh)** when feeling fear:

﴿ٱلَّذِىٓ أَطْعَمَهُم مِّن جُوعٍ وَءَامَنَهُم مِّنْ خَوْفٍۢ﴾(قُريش:4).

" 4) (He) ***Who has fed them against hunger, and has made them safe from fear."*** **(Ch.106 Quraysh: verse 4).**

- There is a very powerful remedy for depression, which is the repetition of the Almighty's saying:

﴿يَٰٓأَيُّهَا ٱلنَّاسُ قَدْ جَآءَتْكُم مَّوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَآءٌ لِّمَا فِى ٱلصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ﴿٥٧﴾ قُلْ بِفَضْلِ ٱللَّهِ وَبِرَحْمَتِهِۦ فَبِذَٰلِكَ فَلْيَفْرَحُوا۟ هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ﴾ (يونس: 57-58).

" 57) O mankind! There has come to you a good advice from your Lord (i.e. the Qur'an, enjoining all that is good and forbidding all that is evil)***, and a healing for that*** (disease of ignorance, doubt, hypocrisy and differences) ***which is in your chests*** (hearts)***, - a guidance and a mercy*** (explaining lawful and unlawful things) ***for the believers.***

58) Say: "In the Bounty of Allah, and in His Mercy (i.e. Islam and the Qur'an)***; - therein let them rejoice." That is better than what*** (the wealth) ***they amass."*** **(Ch.10 Yunus: verses 57-58).**

It is preferable to read the verses audibly to affect the body cells by the Qur'an sound, focus thinking on the affected organ, and repeat the verses. Besides, every time beginning with reciting **Chapter 1 (Al-Fatihah)** and ending with reciting **Chapter 113 (Al-Falaq)** and **Chapter 114 (An-Nas)**, with reciting the required Qur'anic verses in between.

The Prophet Mohammad (PBUH) used to supplicate hundreds of supplications each day. He sought refuge in God from the evil of everything, including the evil of diseases. Among his famous supplications is this supplication, which is considered the pinnacle of prevention from any disease:

"I seek refuge in the perfect words of God, which neither the righteous nor the wicked can surpass, from the evil of what He created and spreaded, from the evil of what descends from the sky, from the evil of what ascends therein, from the evil of what is spread in the earth, from the evil of what emerges from it, from the evil of the trials of night and day, and from the evil of every Tariq (knocker) *except the Tariq who knocks with goodness, O Most Merciful"* (Ahmad 3/419).

The *Ruqyah* between religion and deception:

The Ruqyah refers to the healing method based on the Qur'an and hadith, through the recitation of the Qur'an, seeking of God's refuge, remembrance and supplication. It is used as means of treating sickness and other problems, by reading verses of the Qur'an, the names and attributes of Allah (SWT), and other prayers in Arabic language.

We should focus here on an important fact, that the Qur'anic treatment is complementary to medical and psychological treatments, and it does not mean at all ignoring the help of experienced trustworthy doctors. At the end, healing remains from God alone, the Almighty, as the Almighty has not sent down a disease without sending down a cure for it, which can be clear to some professionals and unclear for others. The purified *Shariea* (Islamic law) urges us to seek treatment in all the permissible ways.

The Prophet (PBUH) used to perform *ruqyah*, it was mentioned in **(Sahih Muslim)**: "That the angel Gabriel came to the Prophet (PBUH) and said: O Mohammad, have you complained? He replied: yes, so he (Gabriel) said: In the name of God I perform *ruqyah* for you, from everything that harms you, from the evil of every soul or envious eye, may God heal you, in the name of God I perform *ruqyah* for you."

The *ruqyah* has great reward for whoever counts the reward for that, but recently the *ruqyah* spreads in an amazing abundance, and places were opened for it, despite, this was not known at the time of the Prophet (PBUH) nor his companions, nor their righteous predecessors.

People were fascinated by those who claim performing *ruqyahs* and turned to them, so some of those *ruqyah* claimers took advantage of this to lie to people, collect their money and violate their privacy.

Indeed, some *ruqyah* claimers harassed some of the women who reviewed them, touched their bodies and their private parts under the pretext of removing the jinn or nullifying the magic. Some of those claimers may not have a sound belief, and may have used magic and the help of the jinn.

Many sorcerers and charlatans deceived people, by dressing up as sheikhs and preachers, appearing as righteous and pious, and mixing the Qur'an with magic in order to deceive people and confuse their religion. That is why people must be alerted to the danger of such claimers and be warned from them.

Scholars have mentioned three conditions for legal *ruqyah*:
It should be from the Holy Qur'an and the Sunnah [Prophet Mohammad (PBUH) mannerisms], it should be in the Arabic language, and both the person and the reciter should believe that healing is from God.

One of the greatest reasons for healing, God willing, is sensing the greatness of God's verses and relying on Him, may He be glorified and exalted. It is necessary to be certain that healing, harm and benefit are in the hands of God alone, this definitely depends on the strength of the faith of both the person and the reciter.

It is better for the patient to recite on himself and do not ask for it from someone else. Othman ibn Abi Al-Aas Al-Thaqafi, reported that he complained to the Prophet Mohammad (PBUH) about pain he has been finding in his body since he converted to Islam. So the Messenger of God (PBUH) said to him: *"Put your hand on the part of your body that is in pain and say: In the name of God, three times, and say seven times: I seek refuge in God and His power from the evil of what I find and fear"* (Narrated by Muslim).

So he commanded him to put his own hand and recite on himself, because the sick person is the one who suffers from pain and illness, not anyone else who is going to recite, so the sick person's supplication is better because he shows need and poverty to his Lord, Glory be to Him, whenever the servant is in a state of poverty and need of his Lord, his supplication is closer to be accepted.

The Prophet Mohammad (PBUH) told us that among the characteristics of the seventy thousand who will enter Paradise without being brought to account or punished: *"They do not seek ruqyah, they do not use omens, they do not cauterize, and they put their trust in their Lord."* (Narrated by Bukhari and Muslim). The meaning of *"they do not seek ruqyah"* means: they do not ask others to do *ruqyah* for them.

The request for *ruqyah*, although it is permissible, but the hadith guides the Muslim to do it for himself if he is able to, because of what it involves of trusting God and the firmness of certainty, which is the greatest rank with God Almighty.

The Prophet Mohammad (PBUH) used to perform *ruqyah* for himself by himself. 'Aishah (the prophet's wife), may God be pleased with her, reported that: *"The Prophet* (PBUH) *used to recite Al-Mu'awwidhat* (Chapters 113 and 114 from the Holy Qur'an) *over himself and blow, however, when his pain became severe, I used to recite over him and wipe him with his hand, hoping for its blessing."* (Narrated by Al-Bukhari and Muslim).

The Messenger of God (PBUH) if one of his family fell ill, he would blow on him with *Al-Mu'awwidhat* (Chapters 113 and 114 from the Holy Qur'an). 'Aishah, may God be pleased with her, reported that the Messenger of God (PBUH) when he came to a sick person or was brought to him, he said: *"Remove the harm, Lord of the people, heal and you are the healer, there is no cure but your recovery, a cure that leaves no disease."* (Narrated by Bukhari).

Some claimed treaters may resort to beating the sick person, which is a grave mistake, as the patient needs treatment and relief, and does not need to increase the disease on him, besides, the verses that are recited to him are stronger on the disease than beating.

The *raqi* (treater) must adhere to the religious controls when performing *ruqyah* for women, including the woman's adherence to her Islamic legal dress and veil, not being alone with her or looking at her or touching her in any place or shaking hands with her.

This was proven in the purified Sunnah, including the hadith of Ma'qil ibn Yasar, that The Messenger of God (PBUH) said*: "For one of you to be stabbed in the head with an iron needle is better for him than touching a woman who is not permissible for him."* (Sahih Al-Albani in Al-Silsilah Al-Sahihah -226).

Some treaters who involve themselves in this matter without religious knowledge, do not prevent themselves from touching a non-permissible woman in any place, some of them justify this action with a false interpretation that he is like a treating doctor, of course this is fraud without doubt that leads to great corruption for both the *raqi* (treater) and the patient, as it opens the door to exploitation of this by some people with sick souls becoming a pretext for greater and more severe corruption.

Dedicating yourself to *ruqyah* and trading in it was not traditioned by the righteous predecessors or imams, as the *ruqyah* was not confined to specific people, even if they are among the people of righteousness. Some treaters fall into religious violations, such as exaggerating the money they take from patients who are in dire need of this money. So let them fear God, renounce this greed, leave the intimidation of people, and let them know that the knowledge of the unseen and the healing are from God.

One of the mistakes performed by treaters is *ruqyah* by loudspeaker or over the phone, or group *ruqyah*, in which women may be uncovered or mix with men. Some treaters may limit their *ruqyah* to let the patient listen to recorded verses without reading directly to the patient, of course this does not fulfill *ruqyah* because it is an act requiring belief, intention, and direct exhalation and breath, as the scholars mentioned that the pillars of *ruqyah* are three: the treater, the patient, and the *ruqyah* itself.

Strangely enough, some of the treaters claim they deal with the Muslim jinn in the removal of magic or in the treatment of the enchanted or knowing the type of his injury. Assuming the validity of this claim, it is something that is not permissible and is not considered a legitimate religious means of treatment, rather it may lead to polytheism, because God Almighty says:

﴿وَأَنَّهُۥ كَانَ رِجَالٌ مِّنَ ٱلْإِنسِ يَعُوذُونَ بِرِجَالٍ مِّنَ ٱلْجِنِّ فَزَادُوهُمْ رَهَقًا﴾(الجن:6).

" 6) 'And verily, there were men among mankind who took shelter with the males among the jinn, but they (jinn) ***increased them*** (mankind) ***in sin and transgression. "*** **(Ch.72 Al-Jinn: verse 6).**

﴿وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا يَٰمَعْشَرَ ٱلْجِنِّ قَدِ ٱسْتَكْثَرْتُم مِّنَ ٱلْإِنسِ ۖ وَقَالَ أَوْلِيَآؤُهُم مِّنَ ٱلْإِنسِ رَبَّنَا ٱسْتَمْتَعَ بَعْضُنَا بِبَعْضٍ وَبَلَغْنَآ أَجَلَنَا ٱلَّذِىٓ أَجَّلْتَ لَنَا ۚ قَالَ ٱلنَّارُ مَثْوَىٰكُمْ خَٰلِدِينَ فِيهَآ إِلَّا مَا شَآءَ ٱللَّهُ ۗ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ﴾(الأنعام:128).

" 128) And on the Day when He will gather them (all) ***together*** (and say)***: "O you assembly of jinn! Many did you mislead of men," and their Auliya'*** (friends and helpers) ***amongst men will say: "Our Lord! We benefited one from the other, but now we have reached our appointed term which You did appoint for us." He will say: "The Fire be your dwelling-place, you will dwell therein forever, except as Allah may will. Certainly your Lord is All-Wise, All-Knowing."*** **(Ch.6 Al-An'am: verse 128).**

Seeking the help of the jinn in knowing the place of magic and so on, whether by the help of the *Qareen* (the Satan who is assigned to someone) or else, all of this is from the plots of Satan and his deceit on those claimers. In the next subject of this book, God willing, there will be a detailed discussion for the heresy of demonic or jinn possession of man.

Going to those sorcerers and soothsayers is of great danger, as the Prophet Mohammad (PBUH) says: "*Whoever goes to a fortune-teller and asks him about something, his prayers will not be accepted for forty days"* (narrated by Muslim).

Merely coming and asking prevents the acceptance of the prayer for forty days, but if he comes to him and believes him, then this is more severe and more dangerous, as the Prophet Mohammad (PBUH) says: *"Whoever goes to a soothsayer and believes what he says, has disbelieved in what was revealed to Mohammad"* (Narrated by Muslim).

The Muslim should be aware of the characteristics of the charlatans and sorcerers in order to avoid falling into their traps and extortion. These characteristics are: Asking about the patient's name and his mother's name, taking something from the patient such as a piece of his clothes, telling the patient special information about himself, as that is the work of soothsayers, writing broken letters, incantations and incomprehensible words, giving the patient veils or things to bury in the ground or hide in any place, assigning the patient to slaughter an animal with a specific pattern, and finally the emergence of debauchery in the personality of the person who is claiming to treat.

In the end, the Muslim should avoid going to those imposters and believing them, because it is an issue of blasphemy, God forbid. The Muslim must resort to God Almighty and use beneficial means, such as fortifying himself with ritual prayers and *dhikr* from the Holy Qur'an and the Sunnah [Prophet Mohammad (PBUH) mannerisms], before that fortifying himself by obeying God and avoiding His prohibitions.

Besides, he should seek advice and medicine from the people of knowledge who are trustworthy doctors, and ask the Healing Lord, the Almighty, to guide them to the right path in diagnosing his illness and prescribing effective medicine for him.

Like the standing of a person beaten by Shaitan (Satan) leading him to insanity

Among the unfortunate things spreading in this era is the phenomenon of trading in removing the jinn from the human body, as some claimants of religion and those who profit from it, claimed the jinn can enter the human body and cause some incurable diseases that modern medicine cannot treat, and the only treatment is by reading the Qur'an, spells, etc..., in addition to other things of the priestly rituals, as releasing incense and dancing around the patient. Even those sorcerers may beat the patient to death or give him narcotic or lethal drugs.

This heresy is not new, as it is taken from what had been happening in Europe in the middle ages during periods of ignorance and backwardness. Some other religions believed Satan can do anything he wants to a person, as he has direct and physical influence on him, so he enters his body to cause boils, ulcers, fever, vetiligo, blindness, paralysis, and even madness.

Islam came to erase all of that, to annihilate all the previous concepts of it, and to declare for the first time in human history that there is no disease afflicting humans without having a medicine to combat it, scientists of every age must strive to discover new effective medicines.

The Messenger Mohammad (PBUH) said: *"God has not sent down a disease except He has sent down a cure for it."* (Narrated by Al-Nisa'i, Ibn Majah and Al-Hakim). He (PBUH) also said: *"For every disease there is a medicine that is known by those who know it and is not known by those who are ignorant of it, so if the medicine affects the disease, the patient will be cured, God willing."* (Narrated by Muslim).

So, there is no despair of recovery, God willing, until the last moment of the patient's life. Rather, we find Islam responding to those who claim that resorting to medicine and medications means trying to escape from God's destiny. A group came to ask the Prophet Mohammad (PBUH): O Messenger of God, the medicine we take and prevention we perform, do this prevent God's destiny? He (PBUH) said: *"Rather, it is from the decree of God."* (Narrated by Al-Tirmidhi, Ahmad and Al-Hakim).

So what is the Jinn? What is the *'Ifrit* (strong one from the jinn)? And what is the Satan?

Do they have an effect on humans?

God, Almighty, created **jinn** (from fire) and **humans** (from clay) to worship Him. He, Almighty, said:

﴿وَمَا خَلَقْتُ ٱلْجِنَّ وَٱلْإِنسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾ مَآ أُرِيدُ مِنْهُم مِّن رِّزْقٍ وَمَآ أُرِيدُ أَن يُطْعِمُونِ ﴿٥٧﴾ إِنَّ ٱللَّهَ هُوَ ٱلرَّزَّاقُ ذُو ٱلْقُوَّةِ ٱلْمَتِينُ﴾ (الذاريات:56-58).

" 56) And I (Allah) ***created not the jinn and mankind except that they should worship Me*** (Alone)*.*

57) I seek not any provision from them (i.e. provision for themselves or for My creatures) ***nor do I ask that they should feed Me*** (i.e. feed themselves or My creatures)*.*

***58) Verily, Allah is the All-Provider, Owner of Power, the Most Strong."* (Ch.51 Adh-Dhariyat: verses 56-58).**

The *'Ifrit* is the strong one among the believing jinn. The Almighty said:

﴿قَالَ عِفْرِيتٌ مِّنَ ٱلْجِنِّ أَنَا۠ ءَاتِيكَ بِهِۦ قَبْلَ أَن تَقُومَ مِن مَّقَامِكَ وَإِنِّي عَلَيْهِ لَقَوِيٌّ أَمِينٌ﴾(النمل:39).

" 39) An 'Ifrit (strong one) ***from the jinn said: "I will bring it to you before you rise from your place*** (council)***. And verily, I am indeed strong, and trustworthy for such work."* (Ch.27 An-Naml: verse 39).**

As for **Satan**, he is the unbelieving jinn. The Almighty said:

﴿وَإِذْ قُلْنَا لِلْمَلَٰٓئِكَةِ ٱسْجُدُوا۟ لِءَادَمَ فَسَجَدُوٓا۟ إِلَّآ إِبْلِيسَ كَانَ مِنَ ٱلْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِۦٓ﴾ (الكهف:50).

" 50) And (remember) ***when We said to the angels: "Prostrate yourselves unto Adam." So they prostrated themselves except Iblis*** (Satan)***. He was one of the jinn; he disobeyed the Command of his Lord..."* (Ch.18 Al-Kahf: verse 50).**

The Holy Qur'an acknowledges Satan's influence on man does not go beyond whispering and suggesting evil, as in the Almighty's saying:

﴿قُلْ أَعُوذُ بِرَبِّ ٱلنَّاسِ ۝١ مَلِكِ ٱلنَّاسِ ۝٢ إِلَٰهِ ٱلنَّاسِ ۝٣ مِن شَرِّ ٱلْوَسْوَاسِ ٱلْخَنَّاسِ ۝٤ ٱلَّذِى يُوَسْوِسُ فِى صُدُورِ ٱلنَّاسِ ۝٥ مِنَ ٱلْجِنَّةِ وَٱلنَّاسِ﴾ (الناس:1-6).

" *1) Say: "I seek refuge with* (Allah) *the Lord of mankind,*

2) "The King of mankind -

3) "The Ilah (God) *of mankind,*

4) "From the evil of the whisperer (devil who whispers evil in the hearts of men) *who withdraws* (from his whispering in one's heart after one remembers Allah)*.*

5) "Who whispers in the chests (hearts) *of mankind.*

6) "Of jinn and men." **(Ch.114 An-Nas: verses 1-6).**

﴿ وَإِمَّا يَنزَغَنَّكَ مِنَ ٱلشَّيْطَٰنِ نَزْغٌ فَٱسْتَعِذْ بِٱللَّهِ إِنَّهُۥ سَمِيعٌ عَلِيمٌ ﴾(الأعراف:200).

" 200) And if Nazgh (an evil suggestion) *comes to you from Satan, then seek refuge in Allah. Indeed, He is Hearing and Knowing."* **(Ch.7 Al-A'raf: verse 200).**

Nazgh, as Ibn Kathir said, is: Corruption, either through anger or otherwise.

Seeking refuge is: Refuge, reliance, and seeking protection from evil. The Lord guides us to seek refuge in Him from Satan and his tribe, who can not affect the dependent servants of God, He Almighty says:

﴿ فَإِذَا قَرَأْتَ ٱلْقُرْءَانَ فَٱسْتَعِذْ بِٱللَّهِ مِنَ ٱلشَّيْطَٰنِ ٱلرَّجِيمِ ۝٩٨ إِنَّهُۥ لَيْسَ لَهُۥ سُلْطَٰنٌ عَلَى ٱلَّذِينَ ءَامَنُوا۟ وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ۝٩٩ إِنَّمَا سُلْطَٰنُهُۥ عَلَى ٱلَّذِينَ يَتَوَلَّوْنَهُۥ وَٱلَّذِينَ هُم بِهِۦ مُشْرِكُونَ ﴾(النحل:98-100).

" 98) So when you want to recite the Qur'an, seek refuge with Allah from Shaitan (Satan)*, the outcast* (the cursed one)*.*

99) Verily! He has no power over those who believe and put their trust only in their Lord (Allah)*.*

100) His power is only over those who obey and follow him (Satan)***, and those who join partners with Him*** (Allah i.e. those who are *Mushrikun* i.e. polytheists***."* (Ch.16 An-Nahl: verses 98-100).**

﴿وَقُل رَّبِّ أَعُوذُ بِكَ مِنْ هَمَزَٰتِ ٱلشَّيَٰطِينِ ﴿٩٧﴾ وَأَعُوذُ بِكَ رَبِّ أَن يَحْضُرُونِ﴾ (المؤمنون:97-98).

" 97) And say: "My Lord! I seek refuge with You from the whisperings (suggestions) ***of the Shayatin*** (devils)***.***

***98) "And I seek refuge with You, My Lord! lest they should come near me."* (Ch.23 Al-Mu'minun: verses 97-98).**

In **"The Facilitated Interpretation"** came an explanation of these verses: And say - O Prophet Mohammad -: My Lord, I seek refuge in You from the whispers and temptation of the devils who tempt corruption and hinder the truth, and I seek refuge in You, O Lord, from their presence in something of my affairs.

Rather, we find Satan (who is the strongest and most wicked one in the unbelieving jinn) may disperse from a person and run away from him, as it was stated at the end of a hadith reported by Saad ibn Abi Waqqas that the Prophet Mohammad (PBUH) said to Omar ibn Al-Khattab: *"By the One in Whose hand is my soul* [Allah (SWT)]*, Satan never met you when he was walking in a way, but he took a different way."* (Narrated by Al-Bukhari).

God Almighty, clearly expresses in the Qur'an that the plotting of the Satan has ever been very weak.

﴿فَقَٰتِلُوٓاْ أَوْلِيَآءَ ٱلشَّيْطَٰنِ إِنَّ كَيْدَ ٱلشَّيْطَٰنِ كَانَ ضَعِيفًا﴾(النساء:76).

***" 76)… So fight against the allies of Satan. Indeed, the plot of Satan has ever been weak."* (Ch.4 An-Nisa': verse 76).**

The Satan himself confessed he can not affect the humans who are obedient to God.

﴿قَالَ فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ ﴿٨٢﴾ إِلَّا عِبَادَكَ مِنْهُمُ ٱلْمُخْلَصِينَ﴾(ص:82-83).

" 82) [*Iblis* (Satan)] ***said: "By Your Might, then I will surely mislead them all,***

83) "Except Your chosen slaves amongst them (i.e. faithful, obedient, true believers of Islamic Monotheism)***."* (Ch.38 Sad: verses 82-83).**

God Almighty, with His power, had subjected the jinn to man at times:

﴿ وَلِسُلَيْمَٰنَ ٱلرِّيحَ غُدُوُّهَا شَهْرٌ وَرَوَاحُهَا شَهْرٌ ۖ وَأَسَلْنَا لَهُۥ عَيْنَ ٱلْقِطْرِ ۖ وَمِنَ ٱلْجِنِّ مَن يَعْمَلُ بَيْنَ يَدَيْهِ بِإِذْنِ رَبِّهِۦ ۖ وَمَن يَزِغْ مِنْهُمْ عَنْ أَمْرِنَا نُذِقْهُ مِنْ عَذَابِ ٱلسَّعِيرِ ﴿١٢﴾ يَعْمَلُونَ لَهُۥ مَا يَشَآءُ مِن مَّحَٰرِيبَ وَتَمَٰثِيلَ وَجِفَانٍ كَٱلْجَوَابِ وَقُدُورٍ رَّاسِيَٰتٍ ۚ ٱعْمَلُوٓا۟ ءَالَ دَاوُۥدَ شُكْرًا ۚ وَقَلِيلٌ مِّنْ عِبَادِىَ ٱلشَّكُورُ ﴿١٣﴾ فَلَمَّا قَضَيْنَا عَلَيْهِ ٱلْمَوْتَ مَا دَلَّهُمْ عَلَىٰ مَوْتِهِۦٓ إِلَّا دَآبَّةُ ٱلْأَرْضِ تَأْكُلُ مِنسَأَتَهُۥ ۖ فَلَمَّا خَرَّ تَبَيَّنَتِ ٱلْجِنُّ أَن لَّوْ كَانُوا۟ يَعْلَمُونَ ٱلْغَيْبَ مَا لَبِثُوا۟ فِى ٱلْعَذَابِ ٱلْمُهِينِ ﴾(سبأ:12-14).

" 12) And to Sulaiman (Solomon) (We subjected) ***the wind, its morning*** (stride from sunrise till midnoon) ***was a month's*** (journey)***, and its afternoon*** (stride from the midday decline of the sun to sunset) ***was a month's*** (journey) (i.e. in one day he could travel two months' journey)***. And We caused a fount of*** (molten) ***brass to flow for him, and there were jinn that worked in front of him, by the Leave of his Lord. And whosoever of them turned aside from Our Command, We shall cause him to taste of the torment of the blazing Fire.***

13) They worked for him as he desired, (making) ***high rooms, images, basins as large as reservoirs, and*** (cooking) ***cauldrons fixed*** (in their places)***. "Work you, O family of Dawud*** (David)***, with thanks!" But few of My slaves are grateful.***

14) Then when We decreed death for him [*Sulaiman* (Solomon)]***, nothing informed them*** (jinn) ***of his death except a small earth worm, which kept*** (slowly) ***gnawing away at his stick. So when he fell down, the jinn saw clearly that if they had known the Unseen, they would not have stayed in the humiliating torment."*** **(Ch.34 Saba': verses 12-14).**

We also find in some situations the human ability exceeded the ability of the jinn, God willing:

﴿ قَالَ يَٰٓأَيُّهَا ٱلْمَلَؤُا۟ أَيُّكُمْ يَأْتِينِى بِعَرْشِهَا قَبْلَ أَن يَأْتُونِى مُسْلِمِينَ ﴿٣٨﴾ قَالَ عِفْرِيتٌ مِّنَ ٱلْجِنِّ أَنَا۠ ءَاتِيكَ بِهِۦ قَبْلَ أَن تَقُومَ مِن مَّقَامِكَ ۖ وَإِنِّى عَلَيْهِ لَقَوِىٌّ أَمِينٌ ﴿٣٩﴾ قَالَ ٱلَّذِى عِندَهُۥ عِلْمٌ مِّنَ ٱلْكِتَٰبِ أَنَا۠ ءَاتِيكَ بِهِۦ قَبْلَ أَن يَرْتَدَّ إِلَيْكَ طَرْفُكَ ﴾ (النمل:39-40).

" 38) He (*Sulaiman* [Solomon]) ***said: "O chiefs! Which of you can bring me her throne before they come to me surrendering themselves in obedience?"***

39) An 'Ifrit (strong one) ***from the jinn said: "I will bring it to you before you rise from your place*** (council)***. And verily, I am indeed strong, and trustworthy for such work."***

40) One with whom was knowledge of the Scripture said: "I will bring it to you within the twinkling of an eye!..." **(Ch.27 An-Naml: verses 38-40).**

The one who had knowledge from the scripture in this noble verse (as mentioned by the interpreters), whether he was Prophet Solomon himself or his companion Asif ibn Barkhia, was a human being, one of the people whom God Almighty singled out with power and knowledge that exceeded what the demon of the jinn had.

The Qur'an mentions the jinn's listening to the Holy Qur'an and their belief in it, as in the Almighty's saying:

﴿وَإِذْ صَرَفْنَآ إِلَيْكَ نَفَرًا مِّنَ ٱلْجِنِّ يَسْتَمِعُونَ ٱلْقُرْءَانَ فَلَمَّا حَضَرُوهُ قَالُوٓا۟ أَنصِتُوا۟ ۖ فَلَمَّا قُضِىَ وَلَّوْا۟ إِلَىٰ قَوْمِهِم مُّنذِرِينَ ﴿٢٩﴾ قَالُوا۟ يَٰقَوْمَنَآ إِنَّا سَمِعْنَا كِتَٰبًا أُنزِلَ مِنۢ بَعْدِ مُوسَىٰ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ يَهْدِىٓ إِلَى ٱلْحَقِّ وَإِلَىٰ طَرِيقٍ مُّسْتَقِيمٍ ﴿٣٠﴾ يَٰقَوْمَنَآ أَجِيبُوا۟ دَاعِىَ ٱللَّهِ وَءَامِنُوا۟ بِهِۦ يَغْفِرْ لَكُم مِّن ذُنُوبِكُمْ وَيُجِرْكُم مِّنْ عَذَابٍ أَلِيمٍ ﴿٣١﴾ وَمَن لَّا يُجِبْ دَاعِىَ ٱللَّهِ فَلَيْسَ بِمُعْجِزٍ فِى ٱلْأَرْضِ وَلَيْسَ لَهُۥ مِن دُونِهِۦٓ أَوْلِيَآءُ ۚ أُو۟لَٰٓئِكَ فِى ضَلَٰلٍ مُّبِينٍ﴾ (الأحقاف:29-32).

" 29) And [mention, O Moḥammad] ***when We sent towards you a group of the jinn,*** (quietly) ***listening to the Qur'an. When they stood in the presence thereof, they said: "Listen in silence!" And when it was finished, they returned to their people, as warners.***

30) They said: "O our people! Verily, we have heard a Book (this Qur'an) ***sent down after Musa*** (Moses)***, confirming what came before it: it guides to the truth and to the Straight Path*** (i.e. Islam)**.**

31) O our people! Respond (with obedience) ***to Allah's Caller*** (i.e. Allah's Messenger Mohammad)***, and believe in him*** (i.e. believe in that which Mohammad has brought from Allah and follow him)***. He*** (Allah) ***will forgive you of your sins, and will save you from a painful torment*** (i.e. Hell-fire)

32) And whosoever does not respond to Allah's Caller, he cannot escape on earth, and there will be no Auliya' (lords, helpers, supporters, protectors) ***for him besides Allah*** (from Allah's punishment)***. Those are in manifest error."*** **(Ch.46 Al-Ahqaf: verses 29-32).**

﴿قُلْ أُوحِيَ إِلَيَّ أَنَّهُ ٱسْتَمَعَ نَفَرٌ مِّنَ ٱلْجِنِّ فَقَالُوٓاْ إِنَّا سَمِعْنَا قُرْءَانًا عَجَبًا ۝١ يَهْدِيٓ إِلَى ٱلرُّشْدِ فَـَٔامَنَّا بِهِۦ ۖ وَلَن نُّشْرِكَ بِرَبِّنَآ أَحَدًا ۝٢ وَأَنَّهُۥ تَعَٰلَىٰ جَدُّ رَبِّنَا مَا ٱتَّخَذَ صَٰحِبَةً وَلَا وَلَدًا ۝٣ وَأَنَّهُۥ كَانَ يَقُولُ سَفِيهُنَا عَلَى ٱللَّهِ شَطَطًا ۝٤ وَأَنَّا ظَنَنَّآ أَن لَّن تَقُولَ ٱلْإِنسُ وَٱلْجِنُّ عَلَى ٱللَّهِ كَذِبًا ۝٥ وَأَنَّهُۥ كَانَ رِجَالٌ مِّنَ ٱلْإِنسِ يَعُوذُونَ بِرِجَالٍ مِّنَ ٱلْجِنِّ فَزَادُوهُمْ رَهَقًا ۝٦ وَأَنَّهُمْ ظَنُّواْ كَمَا ظَنَنتُمْ أَن لَّن يَبْعَثَ ٱللَّهُ أَحَدًا ۝٧ وَأَنَّا لَمَسْنَا ٱلسَّمَآءَ فَوَجَدْنَٰهَا مُلِئَتْ حَرَسًا شَدِيدًا وَشُهُبًا ۝٨ وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقَٰعِدَ لِلسَّمْعِ ۖ فَمَن يَسْتَمِعِ ٱلْـَٰٔنَ يَجِدْ لَهُۥ شِهَابًا رَّصَدًا ۝٩ وَأَنَّا لَا نَدْرِيٓ أَشَرٌّ أُرِيدَ بِمَن فِي ٱلْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا ۝١٠ وَأَنَّا مِنَّا ٱلصَّٰلِحُونَ وَمِنَّا دُونَ ذَٰلِكَ ۖ كُنَّا طَرَآئِقَ قِدَدًا ۝١١ وَأَنَّا ظَنَنَّآ أَن لَّن نُّعْجِزَ ٱللَّهَ فِي ٱلْأَرْضِ وَلَن نُّعْجِزَهُۥ هَرَبًا ۝١٢ وَأَنَّا لَمَّا سَمِعْنَا ٱلْهُدَىٰٓ ءَامَنَّا بِهِۦ ۖ فَمَن يُؤْمِنۢ بِرَبِّهِۦ فَلَا يَخَافُ بَخْسًا وَلَا رَهَقًا ۝١٣ وَأَنَّا مِنَّا ٱلْمُسْلِمُونَ وَمِنَّا ٱلْقَٰسِطُونَ ۖ فَمَنْ أَسْلَمَ فَأُوْلَٰٓئِكَ تَحَرَّوْاْ رَشَدًا﴾ (الجن:1-14).

"1) Say (O Mohammad)***: "It has been revealed to me that a group of jinn listened*** (to this Qur'an)***. They said: 'Verily, we have heard a wonderful Recitation*** (this Qur'an)***!***

2) 'It guides to the Right Path, and we have believed therein, and we shall never join (in worship) ***anything with our Lord*** (Allah)***.***

3) 'And He, exalted be the Majesty of our Lord, has taken neither a wife nor a son (or offspring or children)***.***

4) 'And that the foolish among us [i.e. *Iblis* (Satan) or the polytheists amongst the jinn] ***used to utter against Allah that which was an enormity in falsehood.***

5) 'And verily, we thought that men and jinn would not utter a lie against Allah.

6) 'And verily, there were men among mankind who took shelter with the males among the jinn, but they (jinn) ***increased them*** (mankind) ***in sin and transgression.***

7) 'And they thought as you thought, that Allah will not send any Messenger (to mankind or jinn)***.***

8) 'And we have sought to reach the heaven; but found it filled with stern guards and flaming fires.

9) 'And verily, we used to sit there in stations, to (steal) ***a hearing, but any who listens now will find a flaming fire watching him in ambush.***

10) 'And we know not whether evil is intended for those on earth, or whether their Lord intends for them a Right Path.

11) 'There are among us some that are righteous, and some the contrary; we are groups having different ways (religious sects)***.***

12) 'And we think that we cannot escape (the punishment of) ***Allah in the earth, nor can we escape Him by flight.***

13) 'And indeed when we heard the Guidance (this Qur'an)***, we believed therein*** (Islamic Monotheism)***, and whosoever believes in his Lord shall have no fear, either of a decrease in the reward of his good deeds or an increase in the punishment for his sins.***

14) 'And of us some are Muslims (who have submitted to Allah, after listening to this Qur'an)***, and of us some are Al-Qasitun*** (disbelievers - those who have deviated from the Right Path)***'. And whosoever has embraced Islam*** (i.e. has become a Muslim by submitting to Allah)***, then such have sought the Right Path."*****(Ch.72 Al-Jinn: verses 1-14).**

Concerning the interpretation of the Almighty's saying:

﴿وَأَنَّهُۥ كَانَ رِجَالٌ مِّنَ ٱلْإِنسِ يَعُوذُونَ بِرِجَالٍ مِّنَ ٱلْجِنِّ فَزَادُوهُمْ رَهَقًا﴾ (سورة الجن:6).

"***6) 'And verily, there were men among mankind who took shelter with the males among the jinn, but they*** (jinn) ***increased them*** (mankind) ***in sin and transgression."*****(Ch.72 Al-Jinn: verse 6).**

Ibn Kathir mentioned what can be summarized as: The jinn believed they had superiority over mankind, because in the pre-Islamic period, when men went down to a valley or a desolate place from the wilderness, they sought refuge in the greatest one of jinn of that place, lest it befall them with something that displeases them, as one of them used to enter the city of his enemies in the vicinity of a great man.

When the jinn saw people fearing them and seeking refuge in them, they increased humans in fear, terror, panic and sin. Besides, the jinn also increased in boldness against humans after they (the jinn) used to scare and disperse from them.

In **"The Facilitated Interpretation"** came an explanation of this noble verse: Some men among humans sought protection from men among jinn, so the men of the jinn increased humans in fear and terror. This seeking refuge in someone other than God, is from the greatest polytheism, which God does not forgive except by sincere repentance from it.

Those people who believe in the heresy of demonic possession, argued by His Almighty saying:

﴿ٱلَّذِينَ يَأۡكُلُونَ ٱلرِّبَوٰاْ لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ ٱلَّذِي يَتَخَبَّطُهُ ٱلشَّيۡطَٰنُ مِنَ ٱلۡمَسِّ﴾ **(البقرة:275).**

" 275) Those who eat Riba (usury) ***will not stand*** (on the Day of Resurrection) ***except like the standing of a person beaten by Shaitan*** (Satan) ***leading him to insanity..."*** **(Ch.2 Al-Baqarah: verse 275).**

They interpret the verse as the possibility of the jinn possessing a person and affecting him with the disease.

Ibn Kathir mentioned in the interpretation of this verse what can be summarized as: Those who devour usury will not rise from their graves on the Day of Resurrection except as the epileptic rises when he is in an epileptic attack, and Satan falters him, as he rises in disgrace.

Dr. Ahmed Shawqi Al-Fangari mentioned in his book **(The Qur'an and Modern Medicine)**: That The Almighty's saying:

﴿يَتَخَبَّطُهُ ٱلشَّيۡطَٰنُ مِنَ ٱلۡمَسِّۚ﴾(البقرة:275).

" 275)… beaten by Shaitan (Satan) ***leading him to insanity..."*** **(Ch.2 Al-Baqarah: verse 275).**

It does not mean Satan enters his body and causes him a disease, but rather it means Satan tries to influence him morally and behaviorally, as evidenced by His Almighty's saying:

﴿إِنَّ ٱلَّذِينَ ٱتَّقَوۡاْ إِذَا مَسَّهُمۡ طَٰٓئِفٞ مِّنَ ٱلشَّيۡطَٰنِ تَذَكَّرُواْ فَإِذَا هُم مُّبۡصِرُونَ﴾ (الأعراف:201).

" 201) Verily, those who are Al-Muttaqun (the pious)***, when an evil thought comes to them from Shaitan*** (Satan)***, they remember*** (Allah)***, and*** (indeed) ***they then see*** (aright)***."*** **(Ch.7 Al-'Araf: verse 201).**

As soon as a person remembers the good, his insight returns to him, and Satan departs from him, God willing.

Al-Hafiz Ibn Kathir, in his interpretation of this verse mentioned what can be summarized as: God Almighty informs about the pious among His servants who obeyed His commands, that (if it touches them), i.e. strikes them, *Taif* (some interpreted it as anger, others interpreted it as worrying about sin, and some interpreted it as afflicting the sin), they remembered God's punishment and abundant reward, His promise and His threat, so they repented, sought refuge in God, returned to Him, and they were straight and woke up from what they were in.

The matter of fact, the first interpreters strived to interpret the Holy Qur'an according to their knowledge and the sciences of their time. Modern science has discovered the causes of epilepsy, which results from defect in the electrical and nervous impulses of the brain and has absolutely nothing to do with satanic touch. It is possible by means of devices measuring brain electricity to accurately determine the locations of those epileptic foci and treat them.

Conclusion

In the end, no matter how much the scholars interpreted, the Noble Qur'an will forever remain the Book of God whose interpretation is known only to Him, Glory be to Him:

﴿ هُوَ ٱلَّذِىٓ أَنزَلَ عَلَيْكَ ٱلْكِتَٰبَ مِنْهُ ءَايَٰتٌ مُّحْكَمَٰتٌ هُنَّ أُمُّ ٱلْكِتَٰبِ وَأُخَرُ مُتَشَٰبِهَٰتٌ ۖ فَأَمَّا ٱلَّذِينَ فِى قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَٰبَهَ مِنْهُ ٱبْتِغَآءَ ٱلْفِتْنَةِ وَٱبْتِغَآءَ تَأْوِيلِهِۦ ۗ وَمَا يَعْلَمُ تَأْوِيلَهُۥٓ إِلَّا ٱللَّهُ ۘ وَٱلرَّٰسِخُونَ فِى ٱلْعِلْمِ يَقُولُونَ ءَامَنَّا بِهِۦ كُلٌّ مِّنْ عِندِ رَبِّنَا ۗ وَمَا يَذَّكَّرُ إِلَّآ أُو۟لُوا۟ ٱلْأَلْبَٰبِ ﴾ (آل عمران:7).

" 7) It is He Who has sent down to you (Mohammad) ***the Book*** (this Qur'an)***. In it are Verses that are entirely clear, they are the foundations of the Book*** [and those are the Verses of Al-*Ahkam* (commandments), *Al-Fara'id* (obligatory duties) and Al-*Hudud* (legal laws for the punishment of thieves, adulterers)]***; and others not entirely clear. So as for those in whose hearts there is a deviation*** (from the truth) ***they follow that which is not entirely clear thereof, seeking Al-Fitnah*** (polytheism and trials)***, and seeking for its hidden meanings, but none knows its hidden meanings save Allah. And those who are firmly grounded in knowledge say: "We believe in it; the whole of it*** (clear and unclear Verses) ***are from our Lord." And none receive admonition except men of understanding."*** **(Ch.3 Al-'Imran: verse 7).**

The Holy Qur'an will remain the miraculous book of God preceding scientific development and any human achievements until the Day of Judgment. The Almighty said:

﴿ وَمَآ أُوتِيتُم مِّنَ ٱلْعِلْمِ إِلَّا قَلِيلًا ﴾ (الإسراء:85).

" 85)... And you [i.e., mankind] ***have not been given of knowledge except a little."*** **(Ch.17 Al-Isra': verse 85).**

Among the most dazzling miracles expressing the power of the Creator, the Almighty, and the sincerity of His illiterate Prophet Mohammad (PBUH) is what was mentioned in the Holy Qur'an **more than 14 centuries ago** in terms of an accurate, miraculous, detailed description of the process of man creation and the stages of his life, starting from dust, then on earth, and then returning to dust again. In addition to other details that the Holy Qur'an spoke about in the ages of scientific darkness, which modern science, with all its mechanisms and tools, will continue to unravel its mysteries and dig its depths until the Day of Judgment.

So let man considers in himself, contemplates the universe of God and praises His Creator for what He has bestowed upon him of His vast knowledge. Let that knowledge be a reason for establishing and increasing faith far away from any conceit and arrogance:

﴿وَلَا تَمۡشِ فِي ٱلۡأَرۡضِ مَرَحًاۖ إِنَّكَ لَن تَخۡرِقَ ٱلۡأَرۡضَ وَلَن تَبۡلُغَ ٱلۡجِبَالَ طُولٗا﴾ (الإسراء:37).

" 37) And walk not on the earth with conceit and arrogance. Verily, you can neither rend nor penetrate the earth, nor can you attain a stature like the mountains in height." **(Ch.17 Al-Isra': verse 37).**

Glory be to God, the Creator, the Most Almighty, the Most Powerful.

﴿رَبَّنَا لَا تُؤَاخِذۡنَآ إِن نَّسِينَآ أَوۡ أَخۡطَأۡنَاۚ رَبَّنَا وَلَا تَحۡمِلۡ عَلَيۡنَآ إِصۡرٗا كَمَا حَمَلۡتَهُۥ عَلَى ٱلَّذِينَ مِن قَبۡلِنَاۚ رَبَّنَا وَلَا تُحَمِّلۡنَا مَا لَا طَاقَةَ لَنَا بِهِۦۖ وَٱعۡفُ عَنَّا وَٱغۡفِرۡ لَنَا وَٱرۡحَمۡنَآ أَنتَ مَوۡلَىٰنَا فَٱنصُرۡنَا عَلَى ٱلۡقَوۡمِ ٱلۡكَٰفِرِينَ﴾ (البقرة:286).

" 286) Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a burden like that which You did lay on those before us; our Lord! Put not on us a burden greater than we have strength to bear. Pardon us and grant us Forgiveness. Have mercy on us. You are our Maula (Patron, Supporter and Protector, etc.) ***and give us victory over the disbelieving people."*** **(Ch.2 Al-Baqarah: verse 286).**

References

First: Sciences of the Noble Qur'an and the Purified Sunnah:

-The Noble Qur'an: Mus'haf AlMadinah, King Fahd Complex for Printing the Noble Qur'an at Madinah, 1426 A.H.

-English translations of the meanings of the Qur'an:
Hilali & Khan translation:
(https://quranenc.com/ar/browse/english_hilali_khan)
Saheeh International translation:
(https://quranenc.com/ar/browse/english_saheeh)
Abdullah Yusuf Ali translation:
(https://quranyusufali.com/)
Rowwad center translation:
(https://quranenc.com/ar/browse/english_rwwad#trans_info).

-Abdel-Baqi, Mohammad Fouad: **The Pearl and the Coral in what the two sheikhs agreed upon**, Dar Al-Hadith in Cairo, first edition 2001 A.D.
-Abu Khalil, Dr. Shawky: **Atlas of the Qur'an**, Dar Al-Fikr in Damascus, eighth edition 2008 A.D.
-Al-Adwi, Abu Abdullah Mustafa: **Brief, authentic interpretation of Ibn Kathir** (3 parts), Fayyad Library in Mansoura, first edition 2008 A.D.
-Al-Arifi, Dr. Mohammad ibn Abd Al-Rahman: **The End of the World - Great and Minor Signs of The Hour**, Dar al-Tadmuriyyah in Riyadh and Dar al-Athar in Cairo, first edition 2010 A.D.
-Al-Ashqar, Dr. Mohammad Suleiman Abdullah: **Zubdat al-Tafsir**, Dar al-Nafis, Jordan, fifth edition, 2006.
-Al-Mahalli, Jalal al-Din Mohammad ibn Ahmad ibn Mohammad and **Al-Suyuti,** Jalal al-Din Abd al-Rahman ibn Abi Bakr: **Jala' al-Aynin on the Interpretation of the Jalalayn**, prepared by Sheikh Khalid Abd Ar-Rahman Al-'Ak, Dar al-Bashaer in Damascus, first edition 1993 A.D.
-Al-Mundhiri, Al-Hafiz Zaki Al-Din Abdul-Azim: **Brief Sahih Muslim**, Awlad Al-Sheikh Heritage Library in Giza, first edition 2006 A.D.

-**Al-Sallabi,** Dr. Ali Mohammad: **The Biography of the Prophet** (PBUH)**, Presentation of Facts and Analysis of Events**, Dar Ibn Al-Jawzi in Cairo, first edition 2007 A.D.
-**Al-Zubaidi,** Imam Zain al-Din Ahmad ibn Ahmad ibn Abd al-Latif: **Brief Sahih Al-Bukhari**: Explicit Abstraction of the Hadiths of the Sahih Collector, Dar al-Ma'rifah in Beirut, first edition 2007 A.D.
-**Bahgat,** Ahmad: **The Prophets of God**, Dar Al-Shorouk, Cairo, twenty-sixth edition, 2000 A.D.
-**Ibn Kathir,** Al-Hafiz Al-Dimashqi Interpreter**: Stories of the Prophets**, reviewed by Sheikh Murad Abdullah, Dar Al-Taqwa, Cairo, 2003 A.D.
-**Qutb,** Sayyid: **In the Shadows of the Qur'an**, Dar Al-Shorouk, Cairo, seventeenth edition, 1990 A.D.
-**Makhlouf,** Sheikh Hassanein Mohammad: **The Words of the Qur'an, Interpretation and Statement**, Makhlouf, Cairo, eighth edition, 1970 A.D.
-**Sabeq,** Al-Sayyed: **The Jurisprudence of the Sunnah** (4 parts), Dar Al-Fath for Arab Media, Cairo, third edition 2008 A.D.
-**The Arabic Language Complex: A Dictionary of the Words of the Noble Qur'an** (two parts), General Administration of Dictionaries and Heritage Revival, Amiri Press in Cairo, second (revised) edition 1989 A.D.
-**The Facilitated Interpretation:** A group of scholars, King Fahd Complex for the Printing of the Holy Qur'an in Madinah, second edition, 1430 AH - 2009 A.D.
-**The Society for the Revival of Islamic Heritage (Kuwait): Shar'ia Ruqyah - Controls and Violations**, a periodical in the "Convey on behalf of me even one verse" series, Issue 62, April 2011.

Second: The Arabic References:

-**Abdel Moneim,** Dr. Mostafa: **Embryology in the Holy Qur'an**, Islamic Medicine website http://www.islamicmedicine.org
-**Al-Akkad,** Abbas Mahmoud: **The Human in the Qur'an**, Dar Nahdat Misr for printing, publishing and distribution, Cairo.
-**Al-Bar,** Dr. Mohammad Ali: **Al-Wajeez in Qur'anic Embryology**, Saudi House for Publishing and Distribution in Dammam and Jeddah, second edition 1986 A.D.

-**Al-Fangary,** Dr. Ahmed Shawky: **The Qur'an and Modern Medicine**, the Egyptian General Book Organization in Cairo, first edition 2000 A.D.
-**Al-Kaheel,** Abd Al-Daem: **Let Man Consider From What He Was Created. A Journey of Faith in the Stages of Man's Creation**, online lecture http://www.kaheel7.com
-**Al-Kaheel,** Abdel-Daem: **The Power of Healing with the Qur'an Between Science and Faith**, article in Al-Watan Kuwaiti newspaper, January 3, 2011 A.D., Issue 12576/7022, page 38.
-**Al-Najjar,** Dr. Zaghloul Ragheb Mohammad: **Among the Signs of Scientific Miracles: The Creation of Man in the Holy Qur'an**, Dar Al-Maarifa in Beirut, second edition 2008 A.D.
-**Al-Zindani,** Abdul-Majeed: **Embryology in the Light of the Qur'an and Sunnah**, from the researches of the First International Conference on Scientific Miracles in the Qur'an and Sunnah, Islamabad - Pakistan, 1987 A.D.
-**Fayyad,** Dr. Mohammad: **The Miracle of the Verses of the Qur'an in Explaining the Creation of Man**, Dar Al-Shorouk, Cairo, first edition 1999 A.D.
-**Kaf Al-Ghazal,** Dr. Sharif: **The fetus and human development between science and the Qur'an**, Islamic medicine website http://www.islamicmedicine.org
-**Metwally,** Dr. Ahmad Mustafa: **The Golden Encyclopedia of the Miracles of the Holy Qur'an and the Prophet's Sunnah**, Dar ibn al-Jawzi in Cairo, first edition 2005 A.D.

Third: The English References:

-**Boving,** B.G.: **Anatomy of Reproduction**, in Greenhill, J.P. (editor). Obstetrics. 13th ed. Oxford, Blackwell Scientific Publications.
-**England**: **Color Atlas of Life Before Birth.** Chicago, Year Book Medical Publishers inc. 1983.
-**Larsen,** J. William.: **Human Embryology.** Churchill Living-stone. 1st ed. ‹1993.
-**Moore,** K.L.: **Human Embryology with Islamic Additions.** Sanders Company. 1st ed. 1982.
-**Moore,** K.L. **The Developing Human, Clinically Oriented Embryology.** 4th ed., Philadelphia, Sanders 1988.
-**Moore,** K.L. and **Persaud,** T.V.N.: **Before We Are Born.** Sanders Company. 5th ed. 1998.

-**Moore,** K.L. and **Zindani,** Abdul Majeed A.: **The Developing Human, with Islamic Additions.** Third edition, W.B. Sanders Co. Philadelphia, 1982, with dar Al-Qibla for Islamic Lit. Jeddah, S.A. 1983 p. 120a.
-**Nilsson,** A.: **Child is Born.** New York, De- lacorte Press 1982.
-**Patten: Human Embryology.** 3rd ed. McGraw Hill, New York, 1968.
-**Sadler,** T.W.: **Langman's Medical Embryology.** Lippincott Williams & Wilkins. 9th ed. 2004.
-**Sadler,** T.W.: **Langman's Medical Embryology.** Lippincott Williams & Wilkins. 10th ed. 2006.

About This Book

❖ This book reviews different forms of human creation mentioned in the Holy Qur'an.

❖ It is divided into 4 main chapters:

- Chapter I describes the creation of a human being without male and female (Adam), and the creation of a human being from male without female (Eve).

- Chapter II describes the creation of a human being from female without male (The Messiah Jesus son of Mary).

- Chapter III describes the usual, traditional embryonic events of all the human beings.

- Chapter IV emphasizes some of God's signs in man, e.g.: The finger prints, the forehead, and other verses announcing the miracles of God Almighty, with achieving great benefits from contemplating them.

❖ The subjects were intentionally approached balancing between reviewing scientific facts and linguistic religious interpretations, in an easy simple way, without excessive summarization or complex boring extravagance, supported by illustrations and photographs as much as possible, hoping that it will benefit both professional and public readers alike.

Dr./ Ahmad Nabil Lotfy Hassan

❖ **Date and place of birth:** 14/02/1970 Cairo - Egypt.

❖ **Specialty:** Diseases, endoscopy, and ultrasound (diagnostic & interventional) of the digestive system and the liver.

❖ **Position:** Consultant and Assist. Professor at Faculty of Medicine, Kasr Al-Aini - Cairo University (currently residing in Kuwait).

❖ **Qualifications (Kasr Al-Aini - Cairo University):** M.B.B.Ch (excellent grade with honors) (1993), M.Sc. (1997) and M.D. (2003) in Tropical Medicine and Hygiene. M.D. thesis in collaboration with the Department of Gastroenterology and Hepatology, Faculty of Medicine - Hannover University (M.H.H.), Germany.

❖ **Published books:**
- Atlas of Gastrointestinal Endoscopy and Ultrasound in The Tropics (2005) (Contributor).
- Supplication by the Holy Qur'an and the purified Sunnah of the Prophet (PBUH) (2009) & (2022).
- Miracles of Ar-Rahman in Describing the Creation of Man (the Arabic edition) (2022).
- Numerous medical researches published and presented locally and internationally.

❖ **Membership and affiliation with scientific societies:**
- The Egyptian Medical Syndicate (Dar Al-Hikma) and Kuwait Medical Association (KMA).
- The International Association (IASL) and the African Association (AFASLD) for the Study of Liver Diseases.
- The Egyptian Society for the Study of the Digestive System, Liver and Endoscopy (ESEHG).
- Egyptian Society of Tropical Diseases, Parasitology and Infectious Diseases (ESTIP).

❖ **Public Activities:**
- Publishing some articles and interviews in Kuwaiti newspapers.
- Appearing alone or with the family in many television interviews on several Egyptian, Arab (MBC) and Kuwaiti space channels (Kuwaiti space channel 1, Kuwaiti space channel 3, Mubasher channel, Scoop channel, and Al Bawadi channel).